

MAULANA SHIBLI

AND

UMAR KHAYYAM.

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Maulana Shibli

&

Umar Khayyam

being

a biographical sketch of the famous Oriental Scholar,
the late Shums-ul-Ulema Maulana Shibli No'mani,
and a faithful translation of his Review of 'Umar
Khayyam's poems and philosophy, from his well-known
Urdu work " Sher-ul-'Ajam " Vol. I, pp, 225-261.

BY

RUSTOM PESTONJI BHAJIWALLA

WITH A FOREWORD

BY

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DEDICATED TO THE MEMORY

OF

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Born 1850.

Died 1924.

Head-master of The Irish Presbyterian

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for thirty years

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PREFACE

It is about seven years since I happened to come in contact with Mr. Jamshedji E. Saklatwalla of Bombay, a great student and admirer of umar Khayyam. Our casual acquaintanceship soon developed into a lasting friendship and I had always a free access to his valuable collection of books

Of all the Umarian literature I could get to read and study through Mr. Saklatwalla, Maulana Shibli's review appealed to me as the most impartial criticism of umar Khayyam's quatrains.

There are innumerable works in the English language, good, bad and indifferent, dealing with the Astronomer-Poet of Persia, but all of them are more or less expensive and not easily procurable in India. Therefore, I hope that this little work containing an account of the life, poems and philosophy of Omar Khayyam will supply a long-felt want.

I must here admit that I am not a great scholar of Urdu or Persian, My admiration for Khayyam and desire to bring Shibli's criticism to the notice of scholars have encouraged me to publish this work. It is a labour of love for me, and it rests with my critics to decide how far I have succeeded or failed in this self-imposed task.

All the details for the biographical sketch of Shibli given in this volume are chiefly drawn from his Urdu letters "MaMtibi-Shibli," and I have frequently referred to this work in the foot-notes.

To make my work useful and interesting to the student of Umar Khayyam, as well as to the general reader **who** knows nothing about this Persian poet, I have given a *resums*

of the growth of Khayyam's fame in Europe and in Asia, and have added explanatory foot-notes throughout the work.

Writing verses being a hobby with me, I have rendered all the Urdu and Persian poetical quotations into English verse. This may, perhaps, lay me open to adverse criticism, because the form of verse I have selected has been used by such great masters as Fitzgerald and Whinfield in their versions of Khayyam's quatrains, but my critics will see for themselves that I have spared no pains to avoid plagiarism in the versification

It is, indeed, a pleasant duty to express my warmest gratitude to the venerable scholar of my community, Shums-ul-Ulema, Dr. Sir Jivanji Jamshedji Modi, B A., PH.D., LL.D., C.I.E., KT, for kindly writing a learned foreword to my book.

I desire to record in this place my most cordial thanks to the famous Muslim Scholar, Maulana Sayyad Suleman Saheb Nadvi, Director of the Shibli Academy of Azamgarh (U P), who, in spite of the rare intervals of leisure at his disposal, communicated with me on many occasions and kindly granted his permission to publish the present work.

My thanks are also due to Prof. Abdul Aziz Saheb Meman of the Agharh Muslim University, for translating for me Khayyam's Arabic verses into English ; and to Rev. J. Rogers, the Superintendent of the I. P. Mission Press, for his kind supervision over the printing and get-up of my book.

I am also indebted to the authors and publishers of the following Urdu and English works from which I have derived much help:—

Maulana Shibh's " *Sher-ui-Ajam* " 5 vols,
and " *Makatib-i-Shibli* " 2 vols.

Maulvi Mohammed Yahiya Siheb Tahna'a
" *Sir-ul-Musannifun* " 2nd vol.

Mr, M. A. Varesi's " *Umar Khayyam.*"

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Prof. Dr. E. G Brown's "*A Literary History of Persia.*" 4 vols.

Prof. R, A Nicholson's "*A Literary History of the Arabs,*"

English *VERSIONS OF KHAYYAM'S*
RUBAIYAT by Edward Fitzgerald, E. H Whinfield
and John Payne.

As this is my first attempt at publication, I trust that the reader will overlook any short-comings that may be found, and by affording me the encouragement of that liberal patronage, which is always the award of an enlightened public, stimulate me to further efforts,

R. P BHAJIWALLA.

"Ambawady,"

Ma/agon,

Bombay No 10.

1st October, 1932.

FOREWORD

It is with great pleasure that I write these few words as a Foreword to Mr. Rustom Pestonji Bhajiwalla's book on "Maulana Shibli and Umar Khayyam." One may say that we have enough of books and booklets on Umar Khayyam. But this book, though written by a novice in the field of such literature, is a useful publication, useful perhaps not much to expert students of Umar Khayyam, but useful of course to beginners in Umar Khayyam's poetry, who, as general students, like to know much of the great Persian poet. Mr. Bhajiwalla has collected and condensed much information about him. Again, as said by Mr. Bhajiwalla, it is his desire to bring to the notice of scholars the criticism of Maulana Shibli, a philosopher and poet of modern India, that has led him to publish this useful book. This is a new feature in the book. He has added to the value of his book by giving elucidating foot-notes to his version of Maulana Shibli. He has shown himself to be a well-read man in the literature about Umar Khayyam and in the writings of Maulana Shibli. Mr. Bhajiwalla's attempt to render all the Urdu and Persian poetical quotations into English verse is welcome. It adds to the enjoyment of his book by general readers. Nowadays, when some complain that the Parsis are not up to the mark in the matter of Persian literature, Mr. Bhajiwalla, if he assiduously works in the way in which he seems to have done in this his first attempt, promises to be a *Khabardar*, to be an expert, in the line of Persian and Urdu literature. I wish all success to him in his studies.

While asking me to write a foreword to his book, he has left me a rather wide field to speak on Umar Khayyam and his critic Maulana Shibli. The poetry of Umar Khayyam is a fascinating sublet. It has fascinated, to some extent, the

learned of Europe and America, and that fascination of the West has roused the learned of the East to study and admire Umar Khayyam. Mr. Bhajiwalla's work gives a helping hand for that study. The reading of an advanced proof of his work has, at least, inspired me to have a somewhat deeper peep into Umar Khayyam's poetry, not so much from a strictly literary point of view about his language or poetry, as I am myself a poor student from this point of view, but from the general point of view of his thoughts. So, I beg to give in this Foreword, an expression, poor though it may be, of the result of my above-said deeper peep.

Occasional publications of books like the present on Occasional publications of such books on Sufism are welcome. Sufism are welcome. Mr. R. P. Masani has well said the preface of his books on Sufism are welcome "Conference of the Birds"¹

"A study of Sufism will thus help us in this materialistic age to steer clear of the arid rocks of egotism while avoiding the engulfing whirlpools of nihilism. The world would indeed be at all times much the better for a little infusion of the exalted devotion of mystics. . . . Another aspect of the study of mysticism should not be lost sight of. There is no branch of Oriental or European thought the study of which promotes a better understanding between East and West than mysticism. It removes many a veil of separation that keeps the different races apart from one another, and therefore also apart from God, and makes them realize their essential unity beneath superficial diversity. It may be hoped, therefore, that a deeper and more widespread knowledge of the attractive philosophy and lofty ideals of Sufism, which is at once the religious philosophy and popular religion of Islam, will not fail to induce that spirit of love and charity which neither

1 "The Conference of the Birds, a Sufi Allegory being an Abridged Version of Farid-ud-din Attar's *Mantiq ut Tair*." (19£') Preface p. X.

fears nor loathes as alien communities of different colour or creed, but knits them in closer bonds of union as sons of **the** same family and sharers of the same destiny,"

Our author very properly appreciates Mr Jamshedji Edulji Saklatwalla's pretty rich collection of the literature on Umar Khayjrfm. Mr. Saklatwalla has spent a good deal of energy and money on his collection and it is good of him that he gives advantage of it to deserving students. His help to such students is help to the cause of Persian Sufistic literature. He himself has also published a new translation of Umar Khayyam's 39 quatrains in triple rhymes ¹

It is generally said, and very properly said, that "Poets are born, not made." But, in the case of Umar Khayyam, required to be the born poets also, one may say that, brought to Light when some *are born to be known as born poets*, others have, under various circumstances, *to be made known*, i. e. brought to light by others. Umar Khayyam, though a born poet, was, as it were, not born to be known as a poet by himself. Even a great and a good king like Akbar, who, though himself illiterate, in our modern sense of the word, as he did not know even to read and write, and required an Abul Fazl to defend his illiteracy, was a great friend of literature, could not, by his eloquent words, bring him to light of appreciation. What the East could not do well, the West did. Fitzgerald, after nearly eight centuries of oblivion, brought Umar Khayyam to light and made him known as a born poet. As fate would unfortunately have it, Fitzgerald himself was forgotten. Not only was he not known as the translator, but even his translation was forgotten. He, as far as his translation was concerned, was, as it were, dead. He came to life again, in his life-time. It is doubtful whether Umar Khayyam would

1. A New Translation of Omar Khayyam by Jamshedji E **Saklatwalla**. The author proposes to translate hereafter the remaining **41 which Will** make up the 80 of Fitzgerald

have come to light—if not to the full light to which he has now come to, even to half the light—were it not for Fitzgerald. A Gujarati proverb says, “જહવેરની કિમત.જહવેરી જાણે” e " it is a jeweller who values a jewel". So, it was Fitzgerald, known as a good poet, who appreciated the poetry of Umar Khayyam and valued it for the literary public. He translated 80 quatrains, Umar Khayyam's quatrains seem to have been so popular, that various authors have gone on adding to them ; and with all, what are called, " wandering quatrains," taken, here and there, from other writers or newly composed, the number has gone up to 801.¹

It is the mystic side that generally appeals to the generality in the East Astronomy, as a science, cannot be associated with mystic literature. But, as it is associated with astrology, which attracts many as a mystic science, it has come to be taken by the people as somewhat mystic So, Umar Khayyam was known in Persia, more for his knowledge of astronomy than for his poetry. Umar Khayyam is said to have " followed in the footsteps of Avicenna in the matter, both of ecstatic spiritualism and pessimistic scepticism."²

In the case of Avicenna (Abu Senn) also, the same was the case. He was a poet and philosopher and a physician as well. But, in Iran itself, he is known more as a physician. As Astronomy, being associated with Astrology, has, as said above, its mystic side in the mind of the generality of the public, so Medicine also has, in the East, its mystic side, having been associated with prayers and amulets. In ancient times it was a priest who was both a Doctor of Divinity and & Doctor of Medicine, So, Avicenna was more respected as a physician.

1 Critical Studies in the Rubaiyat of Umar-i Khayyam by Arthur Christensen (1927) Preface, p. 8.

2, **Persian** Literature by Reuben Levy (1923) 37

Umar Khayyam is a sufistic poet and my first acquaintance with sufistic thoughts was about 58 years ago, **when**

My study of
Sufism in Hahz
under a sun Ustad.

I first began reading Hafiz for my College course with the then eminent teacher of Persian at the Elphinstone College, Prof. Mirza Hairat, the translator into Persian of Malcolm's History of Persia, He himself was of the Sufi belief. I often found him *mast* (intoxicated) with the wine of the poetry and Sufism of Hafiz He was a peripatetic teacher of the Aristotelian type. He moved about in the class reciting the *gazals* of Hrifiz, as he went on teaching—reciting, not from any text-book in his hand but from his memory. He moved about in the class for the whole lecture hour In his conversation and character, he himself was sufistic and took pleasure in sufistic literature, and I remember, with pleasure, his writing to, and asking from, me, as the Secretary of the Parsi Panchayat, a copy of the *Ketab-i Jam-i Kaikhosru*¹, published, in 1848, by Abdul Fattah, *urfe* Mir Ashrafally at the instance of the first Sir Jamsetjee Jejeebhoy, Bart. He recited the couplets of the *gazals* of Hafiz, as he went on teaching them one by one, in, as it were, a kind of pleasant drunken frolic and his enjoyment was inspiring. At least, it was so to me.

I have grown up as one of those who believe in the truth of the old saying : " Early to bed and early to rise makes a man healthy, wealthy and wise," and **I remember**

Inspiration to me

with pleasure the early mornings about 58 years ago, when I got up at 4 o'clock in the morning for my studies, and, while studying my lessons of Hafiz, sung loudly **his** *gazals*,—my singing arousing from sleep all the members of my house, the very house in which I write this **Foreword after** 58 years. The household was not much annoyed **or** **disturbed** in their early morning sleep, but rather enjoyed the singing,

۱. کتاب جام کیهن و شرح مکاشفات آذرخیزوان تصنیف

عبدالجوی

which, at times, lulled them back to sleep. This inspiration of singing, which I had caught from my above teacher has stood me pretty well all along my life. It cultivated my voice and cultivated my thoughts. I caught inspiration from my ustad and caught some further inspiration of thoughts from Hafiz himself. But thanks to God, one thing I did not catch from Hafiz, if Hafiz was ever a drinker, that in spite of Hafiz's panegyrics for wine with the mention of the name of the *Piri-a Moghan* (the old Magi) of Persia, I, now a *pir-i moghan* myself of seventy-eight years of age, have not taken to wine-drinking and have grown up with my family, as an abstainer. Though myself an abstainer, I do not look to the question of the prohibition of drink as a faddist, and do not, following the writers of my Pahlavi books, preach total abstinence¹ With me, moderation and temperance are, as it were, watch-words of my life.

The principal part—and that a now and an interesting part of Mr. Bhajiwalla's book—is his account of the life of

**Maulana Shibli's
Estimate of Umar
Khayyam.**

Maulana Shibh and his version of Maulana Shibh's account in Urdu of Umar Khayyam and his poetry. He has introduced English readers to the name, fame and work of a great Mahommedan scholar. Maulana Shibh's version of the poetry of Umar Khayyam will be found interesting, as coming from the pen of a great Mahommedan scholar.

Mauland Shibh begins his account of Umar Khayyam's poetry by saying, "Khayyam was a perfect master of Philosophy, Astrology, Jurisprudence, Literature and History, yet, it is surprising that in spite of this constellation of acquirements the horizon of his fame is absolutely dark."² According to Shibli, Umar Khayyam's quatrains, though they have little of philosophy, have much of good

1. *Vide my Paper on "Wine among the ancient Persians" in my "Asiatic Papers," Part II I, p 240*

2. Mr. Bhajiwalla's Book, p. 64.

poetry. Though the poet harps several times on a few tones like 'Instability of the World,' 'Exhortations to live happily,' 'Praises of Wine,' 'Fatalism' and 'Penitence and Pardon,' "he mentions each of these topics... ..every time in such a different way, that it wears a new aspect."¹

Maulana. Shibh draws our attention under the heading of " Admonition on the Instability of the World," a subject, in which he takes Umar Khayyam to be, as it were, the teacher of Sadi, Hafiz and others, to the fancies of the poet in illustrating his views of instability. The poet sees in the dust under our feet, in the ground we dig, in the clay of a potter, " A hundred Jamsheds, a hundred Behrams and Fariduns and Khusrus"² i.e. the remains of their dust, and he asks us to be gentle even when dealing with low-lying dust and ground and clay, lest we harm the feelings of the departed worthies. It is a beautiful, and really poetic thought, and a moral thought as well. It reminds us of Shakespeare's flight of fancy in his Hamlet, where he imagines the remains of Alexander the Great " stopping a bung-hole " stopping a beer-barrel. We read. " Alexander died, Alexander was buried, Alexander returneth into dust; the dust to earth , of earth we make loam ; and why of that loam, whereto he was converted, might they not stop a beer-barrel ? " We further read of " imperious Caesar" stopping " a hole to keep the wind away " or patching " a wall to expel the winter's flaw,"³

According to Maulana Shibh, "Nearly half the number of his (Umar's) quatrains deals with wine, many of the thoughts and ideas that he has expressed regarding wine are borrowed by Khwaja Hafiz and rendered more playfully,"⁴

Shibh's Estimate of Umar Khayyam's Praises of Wine

Maulana Shibh quotes the following lines of Umar Khayyam as

1. Mr Bhajiwalla's **Book**, p. 66.

3. **Hamlet**, Act V. Se. I.

2 _ Ibid pp 80-81.

4 **Ibid** p. 83.

showing his "height of ecstasy and selflessness " —

من ای می ناب ریستن نتوانم
ای حام کشمده بار کن نتوانم

1. e. "I cannot live without pure wine. Without drinking wine, I cannot bear up the weight of my body." This and similar verses of Umar Khayyam and similar verses of Hafiz remind us of the following couplets attributed to Luther.

" Wer nicht liebt Wein, Weib und Gesang
Der bleibt ein Narr sein Lebenlang."

i. e " He who does not like wine, song and wife,
Remains a fool for the whole of his life."

Maulana Shibli does not take Umar Khayyam to be a Sufi, He says* "He was a learned man and a philosopher and not a Sufi, otherwise, his wine, like that of Hafiz, would be considered *the Wine of Divine Knowledge*".¹ He takes him to be " A much oppressed devotee of the round-going cup He did certainly drink wine and drank it openly."² Among many Eastern thinkers Umar Khayyam is generally taken to be a Sufi, and his wine taken to be allegorical. So, Shiblr's above view draws our special attention. But, among the Western writers, there are more than one who generally doubt the fact that poets like Umar Khayyam and Hafiz abstained from wine. For example we have an anonymous publisher of Umar Khayyam's poetry, who is of the same view as Maulana Shibh. He also thought that Umar Khayyam was not like the other Sufis and was a hard drinker³ and that he differed from other Sufis in this that his sufism was free from the mysticism of the other Sufis, " whose Practice he ridiculed,"⁴ This writer enters into some discussion in the above matter with Mons, Nicolas who did not " consider Omar to be the

1. Mr Bhajiwalla's Book, p. 83 2. *Ibid* pp. 82 83.

3. "Rubaiyat of Omar Khayyam, the Astronomer-Poet of Persia, rendered into English Verse " (1872), p XI,

4, *Ibid*,

material Epicurean but a Mystic, shadowing the Deity under the figure of Wine, Wine-bearer, etc. as Hafiz is supposed to do; in short, a Sufi Poet like Hafiz and the rest,"¹

A recent writer on Umar Khayyam, Mr. Masud Ali Varesi, who has relied on Maulana Shibli's "Shan'-u'l-'Ajam," harps on the tune that "The whole Universe seems to be stamped with self." He takes it that "Self seems to be imprinted on everything we look at or perceive by the senses," and thinks that "Khayyam is also bitterly conscious of self But to the attainments of self, self-sacrifice is the indispensable watchword. Self-sacrifice and self-abnegation are, in other words, the key for attaining the self."² This author very properly says "Khayyam does not confine his views on self to any particular denomination or religion; but gives the sum and substance, or the gist of it, which may be equally applied to any form of religion whatever. It fits in to every case and circumstance, ethical, religious or materialistic"³ This is just what we have to expect from a broad definition of religion as given by Tennyson—

"Cleave even to the summer side of doubt
And cling to faith beyond the form of faith."⁴

One may say that Umar Khayyam's view of life illustrates this. He clings to Faith without clinging to the form of Faith,

Maulana Shibh says "Though Kbayyam was addicted to drinking wine, it was not as a libertine, but rather as a philosopher. Khayam declares that in drinking wine one must observe certain conditions. Who should

1 *Ibid?* XVIII

2. Umar Khayyam by Masud Ali Varesi of Amroha (1922) Introd. p XV.

3. *Ibid.*

4. Tennyson's Ancient Sage.

drink wine? How much should he drink it? In what company should he drink? If you observe these conditions, you will be convinced that none can drink wine except a wise man, for the reason that only the wise can observe these conditions,"¹ Maulana Shibli justifies moderate drinking. He says, "Neither that state of drunkenness is approvable when a man is dead drunk, nor that when it produces absolutely no effect"² He thus justifies moderate drinking " Suppose that two persons come up before you. One of them is good-natured, sincere, truthful and honest; but he drinks wine. The other does not drink wine, he says his prayers and observes his fasts too, **but** he is busy all the while with slander, back-biting and crimes; he misappropriates the funds of the charitable endowments, and moulds the religious injunctions to suit his own desires. Which of these two would you prefer? Just think over it. Some people who do not drink wine often fearlessly commit crimes that are worse than wine-drinking."³

The Pahlavi writings of the Parsis, whose religion is believed to have influenced Islam and whose ancient writings are believed to have influenced Sufism, take the same view of the use of wine as Shibli takes, (a) Adarbad Marespand, in his Pand-nameh or Book of Advice, advises his son to make a moderate use of wine, because, he who makes an immoderate use committeth various sinful acts⁴ Not only that, but he advises one to avoid dining with the rich and the hard drinkers,⁵ perhaps, with the view that he may not catch from them infection for luxuries and for hard drinking. As to the wine itself, it says that it improves by long keeping and becomes worthy of the table of a king. He compares old friends with old wines.⁶

**The Pahlavi
Writings take
Shibli's View**

1 Mr Bhajlwalla's book, p 84 2 Ibid P 85 3 Ibid P 86

4. Vide for text, " Pand namesh-1 Adarbad Marespand" by Herbad Shenaiji Dadabhoy, s 111 5 Ibid 21 22 6 Ibid 101

(b) The Pahlavi *Dadistan-i-Dini*² permits the use of wine and "admonishes every man to exert control over himself. To the robust and intelligent, who can do without wine, it recommends abstinence. To others it recommends moderation. A person who gives another a drink is deemed as guilty as the drinker, if the latter does any mischief either to himself or to others through the influence of that drink. Only that man is justified to take wine, who can thereby do some good to himself, or, at least, can do no harm to himself. If his *humata*, *hukhta*, and *hvarshsta* i. e. his good thoughts, good words and good deeds are in the least perverted by drink, he must abstain from it. The book advises a man to determine for himself once for all, what moderate quantity he can digest without doing any harm. Having once determined that quantity, he is never to exceed it. The most that a man should take is three glasses of diluted wine,"³ On the subject of the trade of wine-sellers, the *Dadistan-i-Dini* says "that not only is a man who makes an improper and immoderate use of wine guilty, but also a wine-seller, who knowingly sells wine to those who make an improper use of it. It was deemed improper and unlawful for a wine-seller to continue to sell wine, for the sake of his pocket, to a customer who was the worse for liquor,"⁴

(c) The Pahlavi *Minokherad* refers to the advantages of moderate drinking and disadvantages of immoderate drinking.⁵ It says: "He who is a good-tempered man, when he drinks wine, is such-like as a gold or silver cup which, however

2. Chapters L and LI

3 *Vide* my Paper on "Wine among the Ancient Persians" in my "Asiatic Papers," Part III, p 240

4 *Ibid* p. 241.

5. Chapter XVI, 20 63 For the text, *vide* "The Dma I Mainui Khrat" by Dastur Darab P Sanjana, pp 33 et seq *Vide* "Danak-u Mamyo i Khard," Pahlavi, Pazend and Sanskrit Texts edited by Ervad Tehmuis Dinshaw Anklesana, with an introduction by Jivanji Jamshedii Modi (1913) P. 66 15th Question *Vide* E. W. Wost's "Book of the Mamyo -l-Khard" p 23 for the Pazend text, p 85 for the Sanskrit text; p. 150 for the tianslatiau. S B. E. Vol. XXIV pp. 46-48.

much more they burn it, becomes purer and brighter. It also keeps his thoughts, words and deeds more virtuous; and he becomes gentler and pleasanter unto wife and child, companions and friends, and is more diligent in every duty and good work."¹ The book then gives a reverse picture of a bad-tempered man. Then it thus refers to the advantage of moderate drinking. It says —

" Every one must be cautious as to the moderate drinking of wine. Because, from the moderate drinking of wine, thus much benefit happens to him , since it digests the food, kindles the vital fire, increases the understanding and intellect, semen and blood, removes vexation and inflames the complexion. It causes recollection of things forgotten and goodness takes a place in the mind. It likewise increases the sight of the eye, the hearing of the ear, and the speaking of the tongue, and work which it is necessary to do and expedite, becomes more progressive. He also sleeps pleasantly in the sleeping place, and rises light."² Exactly the reverse, or rather worse, is the result to an immoderate drinker. Thus, we see that the Pahlavi writings take a moderate view of the use of wine, similar to that of Shibli,

Various mystical interpretations are assigned to wine as used by Umar Khayyam, Hafiz and other Sufistic writers.

Wine in Umar
Khayyam's
Quatrains

There are some, who say that it is real wine. Many say that the word bears a mystic signification. For example, one may say that when these poets refer to the wine sold by the *pir-i Moghan*, i. e. the Old man of the Magis, it is real wine, because the Magis were the wine-sellers, and wine-sellers cannot be expected to impart something that is mystic knowledge. But one must mark the word *pir*, i. e. old. Ordinary

1. Translation of West, S B, E Vol XXIV p. 47

2. *Ibid* pp. 47 48.

wine-sellers need not be old (*pir*). They may be young as well as old. But here, when these Sufi poets generally speak of the old Magis, they mean Mobads versed in ancient lore. So, the wine had from them may be taken as ordinary wine, as well as wine in its mystic sense, acquired from them in conversation. In those times, learned Mahomedans kept themselves in touch with Zoroastrian Mobads.

But even holding that view, one may not conclude that Umar Khyyam did not indulge in wine. Mr. Friedrich Rosen, in his recent edition,¹ refers to a writing in prose of Umar Khayyam recently brought to light. It is known as the Nauruz-Nameh, i. e. the Book of the New Year. It refers to the poet's work, as an astronomer and mathematician, in the matter of the revision of the Calendar. In this book, there is also a writing on "The Virtues of Wine." This writing shows that Umar Khayyam may or may not be occasionally partial to wine. But, laying aside this question, whether he himself took wine or not, the following extract from this book of the Sufi poet will interest many a reader. We read "The learned physicians, like Galen, Socrates, Hippocrates, Avicenna and Muhammed Zakaria, have expressed their opinion that nothing is more conducive to the well-being of the human body than wine, especially the bitter and clear wine of the grape. Its effect consists in this that it banishes sorrow and gladdens the heart, that it strengthens the body and makes heavy food digestible. It gives a ruddy complexion and freshens and brightens the skin of the body. It sharpens intellect and memory. It makes the miser generous and the coward courageous. Those who drink wine are mostly in good health, because fevers and maladies which are caused by mucus and septic mixtures (of the blood) disappear through the effect of wine, which sets these mix-

1. The Edition published after 1928, entitled "The Quatrains of Omar Khayyam" newly translated. Introduction pp. 13 *et seq*

tures in motion. The wise have called wine the touch-stone of man, and others the hall-mark of intellect, and others again the money-changer of knowledge or the standard of ability,"

Umar was versed in the ancient History and Faith of Persia. He refers to the Iranian Kings, like Kaus, Kobad and Behringore and to prince Tus. He mentions their names in connection with wine Faith. and says, that a sip of wine is better than the whole country of Kaus, than the throne of Kobad and the princely seat (*masnad*) of Tus. He illustrates his view of the "Transientness of the World" by referring to Behiamgore. He does so, playing a pun on the last part *gur* (گور) of his name, which word means an *antelope* as well as a *grave*—

بهرام که گور می گرفتني همه عمر
بسگر که چه گوله گور بهرام گرفت¹

i.e. Behrdm(gore) who captured the wild ass (*gur*) the whole of his life. See how the tomb (*gur*) has now caught hold of him.

He refers to Faridun² and Kaikhusru and to the Kaydnians in general.³ He refers to the Kusti of the Parsis.⁴ He, under some despair, wants to turn to Zoroastrianism. He says :

دلار مغانه بر میان خواهم بست
از ننگ چه از ننگ مسلمانی خویش

1. e. "I will put on on my waist the sacred thread (Zunnar) of the Magis. For the shame of what? For the shame of my knowledge of Islam." This shows that he knew well Parsism.

1. Quatrain, No. 13, according to Friedrich Rosen's Text, p. 7 (V).

2. Q. No. 282

3. q. No. 231.

4 Q. No. 183,

We have the estimate of the belief and character of Umar Khayyam by various writers. But, of all these the one formed by Sharastani,¹ who was his contemporary, seems to be authoritative and acceptable. He says "Umar Khayyam, Imam of Khorasan, and the greatest scholar of his time, was versed in all the learning of the Greeks. He was wont to exhort men to seek the One Author of all by purifying the bodily actions in order to the sanctification of the soul. He also used to recommend the study of politics as laid down in Greek authors. The later Sufis have caught at the apparent sense of parts of his poems and accommodated them to their own Canon, making them a subject of discussion in their assemblies and conventicle, but the esoteric sense consists in axioms and natural religion and principles of universal obligation. When the men of his time anathematized his doctrines and drew forth his opinion from the concealment in which he had veiled them, he went in fear of his life and placed a check on the sallies of his tongue and his pen,"²

Some of the quatrains of Umar Khayyam, especially those of the class named *Kufriya*,³ remind us, as suggested by

1 Abu'l Fath Muhammad Asch Sharastani, lived from 1086 to 1153 A C He was called Sharastani because he was born in Sharanstan, a town of Khorasan In his book, *Kitab-ul milal wa al nahal* (كتاب الملل والنحل), i.e. "Book on Religious and Philosophical Sects," he has given a separate chapter on Zoroastrians (الزرادشتية). Vide my paper on "The Birth place of Zoroaster" (Journal K. R Cama Oriental Institute, No 9) Vide my "Cama Oriental Institute Papers," pp 129 241.

2 The Quatrains of Umar Khayyam by E, H Whinfield (1883) Introduction p XIII

3. This class of quatrains numbers fifth in the list of six, enumerated by Whinfield *Ibid* p XXIV "They seem to be irreligious and antinomian (i.e. against the rules) utterances, charging the sins of the creation to the account of the Creator, scoffing at the Prophet's Paradise and Hell, singing the praises of wine and pleasure, preaching *ad nauseam* 'Eat and drink (especially drink), for to-morrow you die,' "

The quatrains of
Umar Khayyam
and the Canticles
of Solomon

Whinfield¹, of the Canticles "The song of songs, which is Solomon's²" of the old Testament." For example, when we read the following verses, we feel, as if we are reading Umar Khayyam or Hafiz—

2. "Let him kiss me with the kisses of his mouth: for thy love is better than wine"
4. "Draw me, we will run after thee . the king hath brought me into his chambers, we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee,"
13. "A bundle of myrrh is my well-beloved unto me. he shall lie all night betwixt my breasts."³

We know that an allegorical interpretation of all this is given, and the view held is, that "The Song sets forth the history of a spiritual and not merely of an earthly love,"⁴ Various features in the Canticle are explained. For example. "The spouse is Israel ; her royal lover, the divine king The bridegroom is Christ ; the bride, either the church or the believing soul,"⁵ Umar Khayyam's and Hafiz's verses are explained similarly.

Umar Khayyam is compared with Lucretius, both as to natural Temper and Genius and as acted upon by the circumstances in which he lived. Lucretius (B. 94 B. c.: D. about 55 B. c) is said to have "combined in the same degree the contemplative enthusiasm of a philosopher, the earnest purpose of a reformer and moral teacher, and the profound pathos

1. *Ibid?* XXVI 2. Old Test The Song of Solomon. Chap. I. The opening verse
3. The Old Testament The song of Solomon. Chap. I.
4. Prof Robertson Smith, Encyclopaedia Brit (9th Ed) Vol. V, p. 32, col. 2. 11. 21-22
5. *Ibid* p. 33, col 1. 11. 6 and 14.

and sense of beauty of a great poet"¹ He is said to have found delight "in a kind of recluse communion with nature."² He had "a passionate adherence to the Epicurean creed" and an "attitude of spiritual and social isolation from the ordinary course of Roman life and belief."³ His "choice of a contemplative life was not the result of indifference to the fate of the world."⁴

Just as Goethe, of whose inclination towards Sufism I will speak a little later on, was led from the study of "Nature to Nature's God,"⁵ Lucretius also seems to have been similarly led. Again, just as Goethe is said to have had a glimpse of Darwinism before Darwin by his study of Nature, Lucretius is known to have had that glimpse.⁵ Umar Khayyams study of Nature as a part of his study for Astronomy, must have led him, if not actually to see the germs of evolution, to study Nature and must have carried him from Nature to Nature's God. An anonymous writer on Umar Khayyam, who refers to the comparison between Umar and Lucretius,⁶ says "Both indeed were men of subtle, strong, and cultivated Intellect, fine Imagination and Hearts passionate for Truth and Justice; who justly revolted from their Country's false Religion, and false, or foolish Devotion to it."

Of the different traits in the writings of Lucretius referred to by writers on his poetry, the one that brings him nearer to Umar Khayyam is his "Claim of a liberator of the human spirit from the cramping bonds of superstition."⁷ He praised

1. Dr W Y Sellar in the Encyclopaedia Brit. (9th Ed.) Vol XV. p. 50, col. 2. 1 17.
2. *Ibid* 1 35 3 *Ibid* p 52, col 2 1 4 4 *Ibid* 1 7.
5. Pioneers of Evolution from Thales to Huxley by Edward Clodd, Chap. I.
6. "Rubaiyat of Umar Khayyam the Astronomer'Poet of Persia, rendered into English Verse." (1872) p XV.
- 7 Dr W Y. Sellar, Encyclop. Brit. (9th Ed.)Vol XV. p. 53, col. 2,1. 41.

Epicurus, but "the ground of his extravagant eulogies of Epicurus is that he recognized in him the first great champion in the war of liberation, and in his system of philosophy he believed that he had found the weapons by which this war could be most effectively waged."¹

Just as the ulterior views of some Sufi poets are doubted, those of Lucretius were doubted, and we read as follows in his defence " Nothing can be more unlike the religious and moral attitude of Lucretius than the old popular conception of him as an atheist and a preacher of the doctrine of pleasure. It is true that he denies the two bases of all religion, the doctrine of a supernatural government of the world and of a future life. But his arguments against the first are really only valid against the limited and unworthy conception of divine agency involved in the ancient religions; his denial of the second is prompted by his vivid realization of all that is meant by the arbitrary infliction of eternal torment after death His war with the popular beliefs of his time is waged, not in the interests of license, but in vindication of the sanctity of human feeling In his very denial of a cruel, limited, and capricious agency of the gods, and in his imaginative recognition of an orderly, all-pervading, all-regulating power—the ' *Natura daedala rerum* '—we find at least a nearer approach to the higher conceptions of modern theism than in any of the other imaginative conceptions of ancient poetry and art."² Much of this defence would apply to Umar Khayyam, who had to be much afraid for his free-thoughts.

Just as Lucretius's liberal thoughts—thoughts, a little out of the groove—got him condemnation as an atheist at the hand of some of his people, something like that occurred in the case of Umar Khayyam also, MauMnrf Shibli says: " Khayyam was generally teaching Greek philosophy and his ideas were

1, *Ibid.* 11. 51 *et seq.*

2. *Ibid.*, p 54, col 2, 11 19 *et seq.*

highly philosophical. When these ideas spread far and wide, the public grew vexatious, so much so that they looked upon him as an apostate and wanted to murder him."¹

Mr. Whinfield draws our attention to Umar Khayyam's inconsistencies, and attributes these inconsistencies to the different circumstances and moods under which he wrote,² or to the different times of his life when he wrote. He compares these inconsistencies with those in the Ecclesiastes. The Ecclesiastes is "one of the third group in the Heb. Bible—The Kethubhim,³ or Writings". It contained "the outpourings of the mind of a rich Jew. . . . He could provide himself with every luxury but he had private sorrows and disappointments"⁵ "One of the most striking features of the book is the frequency with which a despairing sadness alternates with a calm pious assurance. Many have seen in this the struggles of a lehgiously minded man halting between doubt and faith; e. g Plumptre compares this mental conflict with Tennyson's Two Voices."⁶ Rev Arthur H. McNeile explains these conflicts "on the assumption of interpolations by other hands "⁷

I think the inconsistencies in Umar Khayyam's writings may be attributed to the same cause. Scholars are not altogether sure as to which quatrains are Umar Khayyam's own, and which are interpolations. Again, in the case of some inconsistencies in the writings of Sufi poets, we must not get rid of the thought, that they, at times, wrote, when they were *mast* or intoxicated—intoxicated not with material wine, but with the wine of their mental ecstasy. So, just as you

1 Mr Bhajiwalla's book, p 56

2 The Quatrains of Omar Khayyam by E H Whinfield (1883), Introd. pp XXVI et seq 3 Cf P

4. Hasting's Dictionary of the Bible, p 201, col 2 1 19

5 *Ibid* 6 *Ibid*, last line 7. *Ibid*, p. 202, col 1, 1 10,

expect some inconsistencies from a man intoxicated with material wine, you may, if not to so great an extent at least to some extent, expect some inconsistencies from poets of Umar Khayyam's type. His poetical work is not the work of an ordinary poet who writes continuously under the limiting line of his subject. He writes in quatrains, one of which may have been written one day in one mood of thought, and another on another day in another mood of thought.

We generally find that people are attracted towards Sufism, mysticism, asceticism and the like, by different causes. Some are attracted to it by the natural inclination of their mind. Some, by a kind of deep thought over Nature and Nature's God, Some, by disappointment in their own walks of life, which drives them to seek repose in unworldly thoughts. That great German poet, Goethe seems to be an instance of the above class of men. I will speak of him at some length, as he was one of those German scholars who had led, what is known as, "The Oriental Movement," the movement of Oriental Studies in the West.

Just as Abu Sensi was, as it were, the *guru* of Umar Khayyam, Umar Khayyam, in turn, was *the guru* of Hafiz.

Goethe drawn
by the Sufist
Hafiz

The great German poet Goethe (1749-1828) is spoken of as "The German Hafiz." From his boyhood he had begun to grow up, a little, as a mystic. It is said, that the great earthquake of Lisbon in 1755, when about 60,000 men were killed and the great Seven Years' War, had made him more contemplative in his boyhood. The earthquake, as a great natural phenomena, led his thoughts from Nature to Nature's God. His acquaintance with Mrs. Klottenberg had led him a little further to mysticism practised by the early Christian saints. It is said of his study of Nature and science, that he had a glimpse of Darwinism. "He succeeded in seeing, as in a vision, the great scheme of evolution applied to all phenomena of the

natural and moral world."¹ In 1772 he contracted the friendship of Lotte (Charlotte), the daughter of one Herr Ruff. She often spoke to him of the other world and of the possibility of returning from it. It is said, that they arranged, that whoever " died first should, if he could, give information to the living about the conditions of the other life."² The pleasures of the Court of Weimar, where he worked for ten years, had led him to a longing to possess his soul in peace. He had left the Court for some time and gone travelling *incognito* under the name of Muller. He returned to Weimar in 1788, a new man, i. e. a man with a new idea, resolving to be free from "the distractions which had hitherto confused him."³ He began to be drawn towards the East. He studied the life of Prophet Mahomed. Several sorrows, one after another, drove him in 1809 to a further life of contemplation. His biographer⁴ says, " During the storms of war, Goethe had more and more withdrawn, in spirit, from the European world and taken refuge in the original abode of man in Asia, in order in those far-off regions to restore that serene harmony of his being which had been disturbed by the discordant notes of the restless age. It was only natural that the trend of events should turn the eyes of all to the Orient." Persia " tempted him to linger. He became acquainted with the culture of this country through its most congenial representative, Hafiz, the celebrated poet of the fourteenth century. Hammer's translation of Hafiz's collection of songs, the *Diwan*, had appeared in 1812 and 1813, and Goethe needed but to read the introduction to this work to be most strongly attracted by the life and writings of his Oriental brother."⁵ The result of the

1. Goethe, His Life and Writings, by Oscar Browning, p. 75

2. Life and Works of Goethe, by Lewis. Vol. I, p 183.

3 *Ibid* p 86.

4. The Life of Goethe by Dr Beilschowsky, translated by W. A. Cooper, vol.411, p. 1. 4, *Ibid*, 5, *Ibid*,

study of the Persian Sufi poet's writings, the Diwan of Hafiz, took the shape of a German Diwan from his pen, entitled "West Ostliche Divan" (i e. The West-Eastern Divan), wherein, the Buch des Parsen (The Book of the Parsis), or the Parsi-nimeh, takes a very prominent place from the Parsi point of view.¹

There is a difference of opinion about the views of many Sufi poets. Some take them to be Sufi views, while others take them to be unambiguously material. Umar Khayyam **Opposite views about the trend of his thought** This is perhaps more so in the case of Umar Khayyam. For example, an anonymous translator speaks of him as a "material Epicurean" and not "a Mystic, shadowing the Deity under the figure of Wine, Wine-bearer, etc etc. as Hafiz is supposed to do, in short a Sufi poet like Hafiz and the rest."² Von Hammer speaks of Umar as "a free-thinker and a great opponent of Sufism, perhaps because while holding much of their doctrine he would not pretend to any inconsistent severity of morals" Whinfield even compares him to Voltaire,³

Among the Westerners, there are several who take it that Umar Khayyam wrote the pleasure-quatrains of his Rubaiyat **Whinfield's View of the apparent contrarieties in the expressions of the Quatrains** in the material sense. There are few who take the view of the Easterners. Whinfield takes both views. In some of his quatrains, those that can be put in the fifth class of his division, viz. The *Kufriya*, he literally meant what he wrote. In the quatrains of the *Munajat* type, he was mystical. He had "strong religious emotions, which at times overrode his rationalism and found expression in these devotional and

1 Vide my paper, entitled "Goethe's Parsi nameh or Buch des Parsen (Jour. B. B. Royal Asiatic Society, Vol. XXIV, pp 66 95 Vide my "Asiatic Papers," Part II, pp. 119 148)

2 "Rubaiyat of Umar Khayyam, the Astronomer-Poet of Persia, rendered into English verse." Third Edition, 1872. Introduction p. XVIII.

3. P. XXX.

mystical quatrains, which offer such a strong contrast to the rest of his poetry."¹

The fondness of hundreds and thousands of European and American readers for the poetry of Umar Khayyam is spoken about as a craze. What is it due to? Is it due to the beauty of his poetry or to the beauty of his thoughts and views? It seems that, in addition to the beautiful way in which Fitzgerald had, as a poet, rendered Umar Khayyam's poetry into good verse, the fondness of the Westerners is principally due to his Sufi thoughts. It seems, that the Westerners are tired of a kind of excess of materialism among them. So, they seek relief somewhere. America, the principle home of plenty and prosperity, of luxury and comforts, especially seems to seek some relief. Within these last 50 years, it has so sought relief in Theosophy, Christian Science, Mazdaism, Bibnism or Bahism, Vedintism, etc. It has founded societies and institutions for the study and promulgation of these Eastern creeds and beliefs, and hundreds of thousands have joined these new Societies. It is human nature that, at times, when it seeks pleasure and luxury, and is overfed with these, gets satiated with them and seeks a kind of diversion. For example, it seems that Gautama Buddha, himself being a man, from infancy, of thoughtful nature, was satiated with all that the devoted care of a royal father had given him of enjoyment of life and of freedom from the cares of the world. He was so much satiated with these enjoyments, that the first sight of sickness, old age and death drove him from the lap of luxury to that of simplicity. So, it seems that, for several past years, the West is satiated with its early material enjoyment, and even some ordinary mental enjoyment, and seeks relief in some calm and serene thoughts of the East. If a man of the stamp of that German Hafiz, Goethe, of

whom Napoleon said in rapture when he first saw him, "Voila l'Homme" was drawn to the literature of the East, after being satiated with the luxurious life of the West, as well as distressed with its accompanying toils and troubles, no wonder, if many others of the ordinary calibre of mind are drawn to the East, to the serene literature of the East which brought some peace of mind. That seems to be one of the reasons, if not the main reason, of the success of the poetry of Umar Khayyam in the West, though his own country did not appreciate it much.

The popularity of a poet is, at times, illustrated by the number of subsequent writers who imitate him. As pointed out by M. Mohl, in his Preface of the Shah-nameh,¹ Firdousi having turned out successful in his Epic, had many imitators, who wrote *namehs* imitating his Shah-nimeh, e. g , Burzor-nimeh, Fram-roz-nimeh, Kersasp-nameh, Sam-nameh, Jehangir-nimeh, etc. So, Umar Khayyam seems to have had many imitators who went composing quatrains and adding them to their manuscripts of the poet. Thus, Umar Khayyam's quatrains have increased from the genuine number, of 250 or 300 at the most, to about 1200, counterfeit being added to the genuine.²

Zoroastrianism, Hebrewism, Christianity and Mohomedanism have some traits of belief common to them. Sufism is one of such traits. Though Persia is taken to be the cradle and home of Sufism, Palestine where Moses and Christ appeared, and Northern Arabia where Mahomed appeared, are also countries where its germs are found. The reason why these countries have these traits common to them is said to be their physical character. The physical character of a country influences, to

1. Vide The Small French Edition of his translation, Preface pp. LXIII *et seq.*

2. Whinfield's Umar Khayyam, op. cit. P, XVI.

some extent, the religion of that country. All the above four religions flourished in a region, which may be said to be well-nigh the same region. They all flourished in Western Asia ; and the different parts of Western Asia where they flourished had well-nigh some common grand physical characteristics. As said by Von Kremer,¹ the physical characteristics of Palestine where Moses flourished, of the Persian plateau where Zoroaster flourished, of Palestine where Christ flourished, and Northern Arabia where Mahomed flourished, though varying in some details, were, on the whole, the same. So, "many things in the sacred books of the Parsis remind us of the Bible, and the same Notes are struck in the Christian Scriptures as in the Quran."² This is the result of "a thousand years of intercourse and exchanges of ideas between the Semitic and the Aryan tribes of Western Asia."³ So, though Persia is spoken of as the cradle of Sufism, one can easily trace germs of Sufi thoughts in the other three regions also.

Umar Khayyam is said to have " followed in the foot-steps of Avicenna" in the matter, both of " ecstatic spiritualism of the Sufis" and " the colder pessimistic scepticism."⁴ Abu Seni (Avicenna) seems to have had some influence upon Umar Khayyam Maulana Shibli, as we see it in our author's version,⁵ gives us an interesting story about Umar's death, showing what great influence Abu Seni's writings had upon Umar. It is said that, one day, when Umar was reading Abu Seni's "Kurtb-us Shift" 1. e. The Book of Healing, when he came across the discussions on "Wahadat-o-Kasrat" (i. e. The One and the Many) "he at once got up. said his prayers, prepared his will, fasted till night, performed the last evening prayer, bowed down and said, 'O God, I have

1. Khoda Bukhsh's Translation, "Contributions to the History of Islamic Civilization" (1905), p. 45. 2. *Ibid* 3. *Ibid* p. 46.
4. Persian Literature by Reuben Levy (1923), p 37 5. P. 57.

known thee to the extent of my power, forgive me therefore.' With these words on the lips he breathed his last," I had the pleasure of visiting, during my travels in Persia, Avicenna's tomb at Hamadan on 17th October, 1925. I learnt there that he was known there more as a physician than as a philosopher. He is known there as a Yunani Hakim. I learnt that he had gone to Hamadan from another country and taught medicine to several pupils. There were a number of Persian couplets on the tomb. One of these ran as follows.—

ای دانت تو بر کل ممالک مالک
وی راه روان کوی عسکرت سالک

i. e Thy soul is the owner of all countries The path of your soul is devoted to the street of your love.

I heard there, that a well-known English physician—if I do not mistake, his name was given to me as Sir William Osier—had, out of his regard for Abu Send as a physician, offered to get his tomb repaired, but, unfortunately, his scheme fell through¹

Edward Heron-Allen thinks that Avicenna's " fame may well have spurred the ambition of the youthful Omar."² But,

Avicenna and Umar	when in the case of Abu Sena, his fame as a scientist (physician) lived, and that as a poet died, in the case of Umar his fame as a poet lived, and that as a scientist (astronomer) died. ³
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Mr. Otto Rothfield thinks that Umar resembled much Abu Send whom he respected. "The very fact that some of

The Time of Abu Send and Umar The Spirit of the Age	the extant quatrains have been ascribed both to Avicenna and to Umar Khayyam, goes to prove the similarities in their char-
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1 F Foran account off my wisitt off the tomb, wile my " **Book of Travels**" (મારી મુ'અજ અહારની સેહેલ). pp 375 76

2 The Rubaiyd of Omar Khayyam by Edward Heron Allen (1898) In tro d action, p. VI

3. Ibid.

actors,"¹ Rothfield refers to some traits common to both, and then dwells at some length upon "the Nature of the period " in which they lived, and on the forces of the period from which both drew their inspiration. The period was one when, with the fall of the Umayyads and the rise of the Abbasides, the influence of the Persians—Persians who had stuck to Zoroastrianism as well as those who had become Mahomedan—began to rise. Even under the Umayyads, their inherent activity and intelligence had not died. The Umayyad Khalif Suleman (715 A. D.) is reported to have said of these Persians: "I am amazed at the Persians. They have ruled one thousand years and never needed us for a moment, while we have reigned for one hundred years and not even for a moment have been able to do without them."²

Though during this period, the Arabs wrote a good deal in Arabic and carried Arab civilization to foreign countries, "the pen that wrote and the mind that guided were in most cases Persian The impulse to the writing of history in particular came to Arabic literature from the Persian people, and no class of men has ever studied science with a more generous enthusiasm than the Persian officials of the Imperial Court. Their influence met frequent resistance. They aroused dislikes they were often rebuffed • they suffered disasters at the court of Bagdad. But they maintained their authority in affairs and learning,"³

The mind of these Persians had been inspired, not only by the ancient Orthodox Zoroastrianism but also by the new Platonic thoughts from the West, from Greece, and with Vedantic and Buddhist thoughts from the East. Even the Abbaside rulers, in bringing whom to power the Persians

1 Umar Khayyam and his Age, by Otto Rothfield (1922). p. 14.

2 *Ibid* p 18

3 *Ibid.* p 19
VI.

had a great hand, "became themselves imbued in the renaissance spirit. They gave themselves freely to enquiry and speculation."¹

Khalif Al Mansur was the son of a Persian mother. He even modelled his Court dress on the Court dress of the ancient Persian kings. In his time, the Renaissance of Persian thought was complete. We know that the Pahlavi Gushast-i-Abalis was the result of the religious discussions at his court. He encouraged freedom of thought, "and, in his reign Islamic culture under Persian guidance reached its last altitude."² Thus, it was the spirit of the age, the freedom of thought which admitted free criticism on Mahomedan scriptures that prepared the way for Sufism in Persia,

The Sufi writers have adopted more than one way of expressing their views. In Wein, Weib and Gesang (Wine, Wife and Song), in the verse attributed to Luther, was found one way. Farid-ud-din Attar has expressed his Sufi views in an unusual way, in his Mantiq-ut-Tayr, i. e., the "Orations of Birds."³ The ancient Iranians were not without such views, of birds talking with men, nay, even preaching religion. We have, in the Avesta, mention of such a bird. It is called Vishkarshiptan.⁴ "The bird Simurg," which is taken by Farid-ud-din for "the Lord of the Creation" is something like the Vish-Karshipt bird of the Avesta. The Avesta bird is spoken of as *chiharav* in the Pahlavi Minokherad,⁵ where it is said to be the leader of birds (murva-rad). This bird is said to have promulgated Mazdayasnian religion in the *vara* of Jamshed. Some writers explain such mystic writings on the basis of a

1. *Ibid.* p. 26. 2. *Ibid*

3. *Vide* Mr. R. P. Masani's "The Conference of the Birds, a Sufi Allegory" (1924), for such Sufi writings.

4. *Vend.* II. 42.

5. Chapter LXL

solar theory, and some on that of the Meteorological theory,¹ Prof. Darmesteter explains this on the basis of the Meteorological theory. However, if we take that some of the Sufis have taken some of the elements of their Sufism from Zoroastrianism, we may treat the origin of Farid-ud-din's Sufism in the form of birds' conversation to be a little reflex of the Vishkarshiptan of the Avesta, the *chikarav* of the Fahlavi Minokherad.

1. *Vide* my Dictionary of Avestaic Proper Names, p. 52,

Introduction

Umar Khayyam, the Persian poet and astronomer of the eleventh century, who is so very famous today in Europe and America as a poet, was not at all regarded as such in Persia during his life-time, and he is, even now, considered there as only a third rate poet. The fact is that he was a very learned man, far in advance of the times he lived in, and the free-thoughts he had expressed in his poems were highly offensive to the orthodox section. And it is because of this, that none of the famous Arab or Persian historians has written anything in praise of his poems. They have, however, mentioned him as a learned man, a mathematician and an astronomer, who had reformed the calendar during the reign of Malikshah the Seljuq (A. D. 1072-1092), and had published several works on mathematical and philosophical subjects, two or three of which are still extant. His poems that are full of satires against the hypocrites of his time, were altogether neglected by his contemporaries, and it is, indeed, a matter for great surprise as to how some of the manuscripts that have come down to us could escape destruction at the hands of myopic Mullahs,

Before giving a brief outline of Khayyam's popularity as a poet in our own and foreign countries, we must acknowledge our great indebtedness to Western poets, savants and scholars, who have brought this much-neglected poet of Persia into the lime-light. It would be no exaggeration to say that if the Westerners had neglected him as his brethren in the East had done, his name might have sunk into oblivion.

But to say that the Westerners were the first to appreciate the beauty of Khayyam's verses is incorrect, for the

reason that long before his name was known in Europe, Emperor Akbar had expressed his admiration for the Rubaiyyit in the following words •—

باید که پس از هر غزل، خواجۂ حافظ
'رباعی'، حمر، حباب نو نویسد ورنہ
خواندن، آن حکم، مذاق ہے گرت دارد

i. e, " After every ode of Hafiz one ought to write a rubai ot Umar-i-Khayyam, otherwise, it is like drinking wine without a relish."*

This great compliment paid by a cultured Muslim monarch to the great thoughts of an equally cultured Muslim poet was only destined to be consigned to the pages of Abul Fazl's " Ain-i-Akban," and the few who read this work did not care to investigate the subject or express any opinions thereon. It was predestined, as it were, that only the scholars of the West should rightly interpret this great poet of the East.

It must be admitted that some lithographed editions of the Rubaiyat have appeared in the East from time to time. The earliest of these was published in 1787 A. D. But long before that, an old MS. of Khayyam's Rubaiyat, written in 1460 A. D.—probably the oldest that we have got—and also an Arabic MS. of his Algebra, had somehow found their way into Europe.

The earliest reference made by an Englishman to Umar Khayyam is to be found in the Latin work " Veterum Persarum et Parthorum et Medoium Religionis Histona" of the Rev. Dr. Thomas Hyde, D.D , LL D., Regius Professor of Arabic in the Oxford University in 1700 A. u.

The next reference we find about Umar was made in 1818 A.D.when the Austrian Orientalist, Joseph von Hammer-Purgstall

* See " Am l AKbau." Bboolmann s Ed Vol, III p 238

published his "Geschichte der Schönen Rendanten Persiens," which is a history of Persian Literature. In this work its learned author has translated some of Khayyam's quatrains into German verse, and has referred to him as "*one of the most notable of Persian poets, unique in the irreligious tone of his verses* "

Besides those two, further references to Khayyam's Rubaiyat are to be found in Str Gore Ouseley's posthumous work "Biographical Notices of Persian Poets," and also in Dr. Friedrich Ruekert's "Grammatik, Poetik and Rhetorik der Perser."

In 1851 A. D. Dr. Woepcke of Paris, a Professor of Mathematics in the University of Bonn, published the text and French translation of Khayyam's Algebra,* Therein, "un plus grand de mathématiciens," i. e. the greatest of mathematicians, is the compliment paid by him to Umar Khayyam.

In 1857 A. n. Garcin-de-Tassy translated ten Rubaiyat into French and published them in the "Journal Asiatique" of Paris.

In 1858 A. D. Prof. Edward Byles Cowell, Professor of Sanskrit in the Presidency College, at Calcutta, had contributed a very learned article to the March number of the *Calcutta Review*, about Umar Khayyam. In that article he had translated about thirty quatrains from Khayyam's Rubaiyat into blank verse.

In 1859 A. D. appeared the epoch making translation of Edward Fitzgerald, a poet of very great abilities. He was inspired by his friend Prof. E. B. Cowell to translate the Rubaiyat into English verse. The author, however, did not think much of his version then, and consequently published

* In 1909 the late Maulana Shibli had contributed a short note on Dr Woepcke's translation of the Algebra to the "An Nadva" See. Vol. VI No. 8

it anonymously, but now that version is considered one of the Classics of English Literature. At the time of its first publication no one cared to buy this booklet at its published price, viz, one shilling; and the book-seller (Bernard Quaritch) had to reduce the price to 4d, per copy, and finally had to consign it to the penny-box. Swinburne and Rossetti, two famous poets of that time, rescued a few copies, while the remainder were destroyed by the book-seller. The few copies that were in circulation attracted the notice of literary men, and a demand for the work was naturally created, so much so that the work went into four editions during the poet's life-time, and a fifth one was published after his death in 1883. Since then, thousands of reprints of these five editions have been published from time to time, and the value of the few copies of the original first edition has now gone up so high that one of those copies was sold by Messis, Hodgson's, on the 12th of Juno, 1929, by public auction, for £ 1,410, that is for about Rs. 20,000.

Thus it will be seen that the real credit for bringing this much-neglected Persian poet to public notice goes to Edward Fitzgerald. Poets and scholars, attracted by the charm of his versification,* began to study and investigate the Rubaiyat, and they published articles and translations which are all of rare literary merit. It is not possible to mention all the works pertaining to Umar Khayyam and published in the different languages of Europe, as that might require a separate volume by itself. I will, therefore, here enumerate only a few items that are of considerable interest to every student of Umar Khayyam

* Those who have not seen Fitzgerald's rendering will be able to gauge the beauty of his verification from the following quatiam —

"Ali, make the most of what we yet may spend,
Before we two into the Dust descend,
Dust into Dust, and under Dust to he
Sans Wine, sans Song, sane Singer, and—sans End "

- (1) " Les Quatrains de Khayyam, traduits du Persan, par J. B. Nicolas." Paris A l'imprimerie Imperiale. 1867.
- (2) " Die Lieder und Spruche des Omar Chajjam." By Friedrich Bodenstedt. Breslau 1881.
- (3) " The Quatrains of Omar Khayyam, The Persian Text with an English Verse Translation," by E. H. Whinfield, M. A , I c. s., London Trubner and Co., 1S83.
- (4) "Rubaiyat-e-Hakim Khayyam," Translated by the Eail of Dufferin, Viceroy of India, Simla , 1887.
- (5) " The Strophes of Omar Khayyam." Translated from the Persian by John Leslie Garner, with an Introduction and Notes. New York Corbitt and Skidmore, 1888.
- (6) ' Rubaiyat of Omar Khayya'm." Translated into English Prose by Justin Huntly McCarthy, M. P., London: David Nutt, 1889.
- (7) "A Muzaffariye" by Dr. Sir Denison Ross (Being an English translation of Prof. Valentine Schukouski's Russian article about Umar Khayyam and the Wandering Quatrains). The Journal of the Royal Asiatic Society of Great Britain and Ireland; April, 1898.
- (S) "The Rubaiyat of Omar Khayyam, being a Facsimile of the manuscript in the Dodlein Library at Oxford, with a Transcript into modern Persian Characters, translated with an Introduction and Notes and a Bibliography" By Edward Heron-Allen London H. S. Nichols, Ltd., 1898.
- (9) " Rubaiyat of Omer Khayyam, Multi-Variorum Edition, English, French, German, Italian, Danish Translations. Comparatively arranged in accor-

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dance with the text of Edward Fitzgerald's Version, with further selections, notes, biographies and other materials." By Nathen Haskell Dole. Boston : L. C. Page and Co., 1898.

- (10) "Edward Fitzgerald's Rubaiyat of Omar Khayyam with their Original Persian Sources, collated from his own Mss. and literally translated," by Edward Heron-Allen. London Bernard Quantch, 1899.
- (11) "The Quatrains of Omar Khayyam of Nishapur, with a biographical and critical introduction," by John Payne, London: The Villon Society, 1899.
- (12) " Yet more Light on Umar Khayyam," by Prof. Dr. E. G. Browne. The J. R. A. S. April, 1899.
- (13) "The Rubaiyat of Omar Khayyam," Translated by Mrs. Oadell, with an Introduction by Richard Garnett; New York. John Lane,] 899.
- (14) "The Rubaiyat ot Omar Khayyam." Translated by Edward Fitzgerald, with a commentary by H. M. Batson and a biographical introduction by Sir Denison Ross. London Methuen and Co., 1900.
- (15) " Recherches sur Les Rubaiyat de Omar Khayyam" by Dr. Arthur Christensen. Copenhagen, 1904.
- (16) " The Life of Umar Al Khayyami" by J. K. M. Shirazi. London Kegan Paul. 1905.
- (17) " The Quatrains of Omar Khayyam of Nishapur, translated from the Persian into English Verse including quatrains, now for the first time rendered by Eben Francis Thomson, with an Introduction by Nathen Haskell Dole." Massachusetts : The Common Wealth Press. 1906.

- (18) "Edward Fitzgerald's Rubaiyat of Omar Khayyam with a Persian Text, a transliteration and a close prose and verse translation" by Eben Francis Thomson, Mass: Privately Printed. 1907.
- (19) " Die Smnspruche Omais des Zeltmachers " (Rubaiyat-i-Omar-i-Khayyam) by Friedrich Rosen. Leipzig Deutsche Verlagsanstalt. 1922.
- (20) "Omar Khayyam and His Age" by Otto Rothfield, M. A., I.C. s., Bombay Taraporevala & Sons. 1922,
- (21) "Rubaiyat of Omar Khayyam, translated by Edward Fitzgerald with Introduction and Notes by Prof. Reynold Alleyne Nicholson, Litt. D., Lecturer in Persian in the University of Cambridge. Lon. A & C Black. Ltd. 1922.
- (22) " The Rubaiyat of Omar Khayyam," the literal translation of the Ouseley MS. at Oxford with a rendering into English Verse by C. S. Tute, with a Foreword by E. Heron-Allen, F. R. S. and decoration by Elsie Keary, M A., Exeter : Sydney Lee Ltd. 1926.
- (23) "The Critical Studies in the Rubaiyat of Umar-i-Khayyam" by Dr. Arthur Christensen, Copenhagen. 1927.
- (24) " The Rubaiyat of Omar Khayyam, translated from the French of J. B. Nicolas," by Francis Dyson. Sydney, Australia Wm. Brooks & Co., Ltd. 1927.
- (25) " A Bibliography of the Rubaiyat of Omar Khayyam together with kindred matter in prose and verse pertaining thereto," Collected and arranged by Ambrose George Potter, London : Ingpen & Grant. 1929.

- (26) " The Quatrains of Omar Khayyam, Newly translated with an introduction." By F. Rosen, London Methuen & Co. Ltd, 1930.
- (27) Rubaiyat de Khayyam." Persian Text with French verse translation by A. G. E'tessam-Zadeh, with an introduction in Persian by Sayyad Nafisi. Teheran Librane-Imprimeiie Beroukhim, 1931.

The *Bibliography* above mentioned, gives one a clear idea oi the vast amount of Umarian literature published in Europe and America. It appears from its pages that one or more versions of the Rubaiyat have been published in almost all the languages oi Europe, including Basque, Catalan, Czech, Danish, Dutch, Esperanto, *French* (versions of J. B. Nicolas, Charles Grolleau, Lascaris, Fernand Henry, Claude Anet Charles Sibleigh, Roger Cornay, Robert Delpueck, Jules de Marthold, Franz Toussamt and A. G. E'tessarn-Zldeh), Gaelic *German* (translations by Hammer-Purgstall, Graf von Schack, F. Bodenstedt, F. Rosen and A. Volff), Greek, Hunganan, Italian, Latin, Norwegian, Polish, Poituguese, Romani, Spanish, Swedish, Volapuk, Welsh and Welsh-Romani. There are also Omar Khayyam Clubs or Societies in Europe and America.

THE OMAR KHAYYA'M CLUB OF LONDON was founded in 1892 The members of the club, as a mark of their love and admiration both oi Omar and of his English interpreter, Edward Fit,'geiald, appointed Mr. William Simpson to go to Nishapur, and bring back from thence some hips from a rose-bush growing over Omar Khayyam's tomb. These seeds were entrusted to the authorities of the Kew Gardens and they carefully nurtured a rose-plant from them. This tree was planted beside Fitzgerald's grave in the churchyard at Boulge, a tablet bearing the following inscription is placed beside the rose-bush. "This rose tree, raised in Kew-Gardens from seed brought by William Simpson, artist-traveller, from

the grave of Omar Khayyam at Nisbapur, was planted by a few admirers of Edward Fitzgerald in the name of the Omar Khayyam Club." 7th October 1893.

THE OMAR KHAYYA'M CLUB OF AMERICA came into existence in 1900. In 1921 the members of the Club published a work entitled "*Twenty Years of the Omar Khayyam Club?*" The work was illustrated with beautiful photographs and contained an interesting account of the Club's progress.

Taking all these facts into consideration, and comparing them with what Asia has done for this great poet of Persia, we can say without fear of contradiction that Asia, for many long centuries, failed to appreciate the beauty of Khayyam's philosophy.

Let us now see what Asia has done for Umar Khayyam. The earliest lithographed editions of Khayya'm's Rubaiyat appeared at Calcutta in 1202 A. H. (A. D. 1787), at Teheran in 1274 A. H. (A. D. 1857), at Lucknow and at Tabriz in 1280 A. H. (A. D. 1863) and at Bombay in 1297 A. H. (A. D. 1880). As all of these have gone into several reprints it is clear that the Rubaiyat were read in their original Persian, but no one saw so much in them as to be induced to write a commentary or to publish a translation.

It is only recently that a sudden awakening has come and several translations and works on Umar Khayyam have appeared in many of the Asiatic languages, including Japanese, Chinese and Sanskrit. Lithographed editions of the Persian Text have appeared in Allahabad, Amritsar, Bombay, Calcutta, Cawnpore, Delhi, Lahore and Lucknow.

Up to the year 1904 no work on the Rubaiyat was published in Asia. It was the late Shums-ul-Ulema Kalich Beg F. Mirza, Deputy Collector of Hyderabad (Sind), a scholar of Sanskrit, Persian and Arabic, and a well-known poet and author who translated for the first time into SINDI verse, 130 of

Khayyam's Rubaiyat from the original Persian and published them with an introduction, notes and a short glossary of sufistic words. The price of this booklet, a work highly spoken of by students of the Sindi language, was only three annas (3d.)!

Two years later, Shums ul-Ulema Maulana Shibli published his famous Urdu work " Sher-ul-'Ajam " and therein he had devoted thirty-five pages to the discussion of Khayyam's poetry and philosophy.

In 1910 Abanindia Nath Tagore published his twelve paintings of Umar Khayyam, in London. Tagore was the first Indian artist to devote his attention to Khayyam.

In 1912 the first ARABIC translation of 80 quatrains was published in Egypt.

In 1914 a TURKISH version of 531 Rubaiyat appeared at Constantinople, and the first BENGALI rendering of 101 quatrains was published at Calcutta.

In India Umar Khayyam had found a warm admirer in the late Mr Haji Mohammed Alla Rakhia Shivji of Bombay. The following extract taken from an article entitled "Umar Khayyam and Local Talent," contributed to the Sanj Vartman Annual for 1927, by Diwan Bahadur K. M. Zhaveri, retired Chief Judge of the Bombay Small Causes Court and a scholar of Persian will show my readers the great interest taken by Mr. Shivji.

"The late Haji Mohammed Alla Rakhia Shivji, a Khoja gentleman though belonging to a mercantile family, was one of the best collectors, on this side, of the different editions of his rubaiyat. He used to say that there were already 127 different editions, but that he would add one more and bring out the 128th. He had a fine artistic sense and was the father of the illustrated periodical, on the lines of the London " Strand " in Gujarati, and his monthly " Vismi Sadi "

(Twentieth Century), now defunct, proved so popular that it raised quite a crop of imitators. He sat for hours and days together with Mr. Dhurandhar, the well known painter of Bombay, and got him to paint a series of sixteen pictures, illustrating the different poses of the characters and incidents in the Rubaiyat. The painter was made thoroughly saturated by him with the modes of life of the natives of Persia, so that he can have no difficulty in catching the "idea" underlying the proposed picture. He used to sit by his side and guide his brush. The whole set was exhibited in the local Art Exhibition, and, in order that it might not go out of India, our patriotic citizen, Sir Fazalbhai Kanmbhai, Kt., purchased it for Rs. 3,000. They were published in the Christmas Number of the Times of India (1920). He had not rested content with merely getting a painter to satisfy his artistic hobby. He was a man of letters himself and had prepared three different translations of the Persian verse. He was at it for eighteen years. But before his work could reach fruition, he died (1921)."

In 1921 another BENGALI version appeared at Calcutta, containing 75 Rubaiyat, with a letter of appreciation by Dr. Tagore.

In 1924 an URDU prose translation of 764 Rubaiyat was published at Delhi. In the same year Mr. Mir Wali Ulla B.A., LL.B of Abbottabad, published his "Kis-ul-Knam," an URDU work of great literary merit, containing prose translation of 657 Rubaiyat with Persian text, and an introduction in Urdu. The first URDU version of 764 of Khayyam's quatrains by Hazrat Mahk-ul-Kalam Sayyad Mohammed Layak Husein Saheb, also saw the light of day in print in the same year.

In 1925 an URDU commentary on 908 of Khayyam's Rubaiyat by Maulvi Hafiz Jelaluddin Ahmed appeared in Allahabad,

In 1926 one more BENGALI edition of 339 Rubaiyat was published at Calcutta, and a TURKISH version of 531 quatrains appeared at Stamboul.

In 1927 the first two GUJARATI versions appeared simultaneously in Bombay ; one by a Hindu poet containing renderings of 330 Rubaiyat into Ghazals (odes) of varying lengths, and the other by the humble author of this book, which contained 40 quatrains with a succinct account of the lives of Omar Khayyam and Edward Fitzgerald. In the same year another TURKISH version containing 396 Rubaiyat was published at Constantinople.

In 1928 two more GUJARATI versions appeared in Bombay. In the same year an ARABIC prose and verse translation of 130 quatrains appeared at Baghdad, and a version in TAMIL and another in ORIYA, containing 75 and 79 Rubaiyat respectively were published at Bombay,

In 1929 the first MARATHI verse translation of the Rubaiyat was published by Prof. M. T Patvardhan, M A., of the Rajaram College, Rajkot. In the same year there appeared in Bombay a SANSKRIT version of 233 quatrains by Mr. Ghirdhar Sharma.*

The year 1930 saw the publication of the first KANARESE version of Umar Khayyam's quatrains. This and the Tamil and Oriya versions and the Gujarati rendering of Mr. Patel which appeared in 1928, are published by Mr Jamshedji E. Saklatwalla of Bombay, an ardent admirer of Umar, This gentleman's collection of different versions of the Rubaiyat, and other works dealing with Umar Khayyam in particular and Persian literature in general, is the best of its kind in the whole of Asia. Mr. Saklatwalla looks upon the Astronomer-Poet of Persia as a great mystic. His own rendering of the Persian Rubaiyat into English *verse libre*

This learned gentleman has also published a Hindi translation of the Rubaiyat.

and his "Umar Khayyam as a Mystic" are highly spoken of by many students of Umar Khayyam.

In December, 1930, Maulana Sayyad Suleman Saheb Nadvi, an Oriental Scholar and Director of the Shibli Academy of Azamgarh (U. P.), read a learned paper on Umar Khayyam, before the Oriental Educational Conference held at Patna, in which he threw a flood of light on Khayyam's birth and family.

Of all the Indian publications noted in this introduction those in the Urdu language are the most interesting, and as all these items are not to be found in the bibliographies of Umarian Literature already compiled and published by European authors, I give below a short list of important Urdu literature containing direct or indirect references to Umar Khayyam's life, poetry or philosophy —

- (1) "Nizam ul-Mulk Tusi" Being an account of the life of Hasan bin Ali, the famous Vizier of Alp Arslan the Seljuq, by Maulvi Abdur Razzaq.
A very useful and important work published in 1911. It is a bulky volume of 711 pages. Its learned author looks upon Khayyam as a Sufi.
- (2) "*Hasan bin Sabbah*." Being an interesting account of the life and activities of "The Old Man of the Mountain," by Maulvi Mohammed Abdul Halim Saheb Sharar.
- (3) "*Taj-ul-Kalam* " Being an Urdu verse translation of Umar Khayyam's Rubaiyat by Hazrat Malik-ul-Kalam Sayyad Mohammed Layaq Husein Saheb 'Qavi' Amrohi, with an account of the poet's life by Hazrat Aiyaz Panipati, and a short Foreword by Khwaja Hasan Nizami. Published by Munshi Sayyad Qurban Ali Saheb 'Bismil,' Shabjehan-Press, Delhi, 1923.

This work contains 764 Persian quatrains with their Urdu rendering. It is the only verse translation in the language.

- (4) "*Tazkirah-i-Hakim Umar Khayyam*" Being a short account of the life of the Astronomer-Poet of Persia, by Malik Mohammed-ud-Din, Editor of the "Sufi" Pindibahuddin, Disct. Gujarat, Punjab. This author also speaks of Khayyam as a mystic.
- (5) "*Kas-ul-Kiram.*" Being an Urdu prose translation of Umar Khayyam's quatrains, with a detailed account of the poet's life, by Mir Wali Ulla Sabab, B.A., L.L.B. It contains about 657 Rubaiyat with commentary, notes, and meanings of difficult Persian words. The quatrains are divided into 35 groups according to the subject, e. g. Pantheism, Instability of the World, Dearth of True Friends, etc. etc. A very informative work on Khayyam's Poetry and Philosophy. Published by the author at Abbottabad, 1923. The author believes that Khayyam was a Sufi.
- (6) "*Rubaiyat-i-Hakim Umar Khayyam Nisapuri*" Being a collection of 776 Rubaiyat and 1 qita (poem) with a short biographical sketch in Urdu by Shaykh Allah Bakhsh Saheb Gmai, late of the Islamia College, Lahore. Published by Shaykh Jan Mohammed Allah Bakhsh, book-seller, Gunpat Road, Lahore. 1923.

The author states in his introduction that Khayyam was Khaqani's paternal uncle and his father's name was Usman and not Ibrahim as is generally believed. In proof of his argument he quotes a passage from Khaqani's "*Tuhfat-ul-Iraqin.*"

- (7) "*Rubaiyat-i-Hakim Umar-i-Khayyam*" Being a collection of 908 Persian quatrains with commentary and a short memoir of the poet in Urdu by Maulvi Hafiz Jelal-ud-Din Ahmed, Senior Persian and Arabic teacher, the Government Intermediate College, Allahabad. Published by the Anwar-i-Ahmedi Press, Allahabad, 1925. A very helpful commentary.
- (8) "*Rubaiyat-i-Hakim Umar-i-Khayyam*" Contains the text of the Ouseley MS. beautifully lithographed in bold *nastaliq* characters, one quatrain on a page, with a biographical and critical introduction in Urdu by Mian Abdul Aziz Minhas, M, A (Vakil). Published by the Marghub Agency, Lahore. 1925.
The compiler looks upon Khayyam as a mystic and regrets the fact that his praises of wine are misunderstood and misinterpreted by many European writers
- (9) *Rubaiyat-Hakim Umar-i Khayyam*" Being a collection of 772 Rubaiyat and 1 qita (poem) with Urdu prose translation, glossary and a short account of the poet's life, by Maulvi Sayyad Ahmed Ali Huseini 'Nashter' Rampuri. Published by Shaykh Jan Mohammed Allah Bakhsh, book-seller, Gunpat Road, Lahore, 1930. This work is specially compiled for students and effort is made by its author to point out the moral of all difficult quatrains.
- (10) "*Sawaneh-i-Umar Khayyam.*" The account of the poet's life by Maulvi 'Aiyaz Ikramulla Saheb Siddiquee Panipati, given in the book "Taj-ul-Kalam," published separately by Munshi **Qurbain** Ali 'Bismil', proprietor of the Shahjehanpuri Press, Delhi.,

- (11) "*Soa'neh-i-Ma'ulana-i-Rum*" An account of Jelaluddin Rumi, by Shums-ul-Ulema Maulana Shibli Nornani. Published by Munshi Qurban Ali 'Bismil', the Shahjehanpuri Press, Delhi,
 Contains a reference to Khayyam's free-thoughts on page 43.

ESSAYS AND ARTICLES

Various essays and articles on Umar Khayyam have appeared in Urdu magazines and periodicals. The following few are worthy of perusal—

- (1) "Hakim Umar Khayyam" by Munshi Javvad Ali Khan Saheb. Contributed to the " Zamana" Vol. 12, No. 3 March 1909
- (2) "Rubaiyat-i-Umar-i-Khayyam" by Lieut.-Col. Dr. Bholanath, i. M. S. Contributed to the " Zamana " Vol. 28, No 170. May 1917.
- (3) " Umar Khayyam" by Navab Sayyad Khaqan Husein Saheb 'Arif Contributed to the "Zamana." Vol. 39, No. 1. July 1922.
- (4) " Umar Khayyam " being an Urdu translation of Baron Cara de Vaux's " Les Penseurs de l' Islam." Vol IV. Ref. pp. 263-277. Translated by Mr. Sayyad Hasan Saheb Burney, B.A. LL.B. (Aligh). Contributed to the "Urdu." Vol. VIII. Part 30. April 1928,
- (5) "Umar Khayyam" by Maulvi Husein Aziz Saheb Javid. Contributed to the " Humayun" Vol. XVI. No. 4. October 1929.

MAULANA SHIBLI

شمس العلماء مولانا شبلی زعماني مرحوم



The late Shums-ul-Ulema Maulana Shibli No'mani

A Biographical Sketch Of The late Shums-ul-Ulema' Manla'na' Shibli No'ma'ni

BIRTH AND FAMILY

Maulana Shibli was born in 1857, the year of the Indian Mutiny, at Bundool, a pretty village in the district of Axamgarh, U. P. He came of a wealthy and illustrious family. His father, Shaykh Habibulla Saheb,* was a Mukhtiari vakil practising in the courts of Basti and Azamgarh.

EARLY TRAINING

Shibli's early education began under the direct supervision of his parents. He was placed under one Maulvi Shukrulla to study ail the Islamic branches of learning. More important still, Shibli grew up in the stimulating atmosphere of cultured home life. For him, home-life meant not only broad interest and refinement, but active encouragement towards literature and learning.

AT GHAZIPUR

Later on, he entered the " Chashma-i-Rehmat" or the " Spring of Mercy," a famous school at Ghazipur, managed by Maulan,t Mohammed Faruq, a scholar of great repute. Here he completed the study of the Kuran and Islamic Traditions, and studied Persian and Arabic, Grammar, Logic, Mathematics and Literature, His exceptional ability and diligence won for him the love and respect oi his venerable tutor, so much so, that Maulana Faruq once remarked to Shibli "*Ana asad o mat Shibli*" that is to say "I am the lion and you are my cub."

* He died on the 12th of November 1900 Shibli's elegy on his father's death is a touching tribute See " Kuliyyat Shibli," (Farsi) p 48.

TRAVELS ABROAD

After having quenched his thirst at the "Spring of Mercy," Shibli travelled all over India and visited the famous schools of Lucknow, Lahore, Dev-band, Rampur, Delhi and Saharanpur. He stayed for some time at the last mentioned place, to read religious literature under Maulvi Ahmed Ali, who was a great exponent of Hanafi religion—a sect to which Maulana Faruq belonged and to which his pupil Shibli was naturally inclined.

EDUCATION COMPLETED

Thus he was only nineteen when his education was completed. He had well imbued his mind with everything that the most famous scholars of his time could teach him. The education he had received from Maulana Faruq was considered to be the best of its kind, and contemporary Muslim scholars began to look upon him as Faruq's successor, and after the death of Maulana Faruq in 1910, they used to approach Shibli for advice or discussion. Shibli's knowledge of Urdu, Persian and Arabic literature was extensive. It was always a pleasure to hear him speak in any of these languages.

His KNOWLEDGE OF FOREIGN LANGUAGES

In the days when Shibli lived, the study of English was condemned as heretic by a coterie of maulvis, and therefore, Shibli was not taught English. Notwithstanding this, Shibli had managed to pick up the English language to some extent. It appears from his "Safarnama"¹ that he had learnt French from Mr. Arnold.² His knowledge of the French language must have been fairly good, because it is stated in his essay on "Kutubkhana-i-Iskandari" that he had studied certain

1. See "Safarnama-i Rum Misr-o Sham" p. 9

2. The late Sir T. W. Arnold, author of "The Preaching of Islam." He was the Professor of Philosophy in the Aligarh College (now the Aligarh Muslim University).

3. See "Resayal-i-Shibli" p 121

French works on the subject. He had also studied Turkish¹ during his three months' stay in Constantinople from the 14th of June to the 15th of August 1896,

GOES TO MECCA

In spite of all these brilliant qualifications, his thirst for knowledge was not satisfied, and he was seeking opportunities for further advancement. At this time (in 1876) some elderly members of his family made up their mind to go to Mecca for a pilgrimage, and young Shibli—for he was only 19 at the time—at once decided to accompany them. From Mecca they went to Medina, and there it was that Shibli visited every library and minutely examined the works dealing with the Hanafite sect. After his return Shibli wrote several very thoughtful essays and articles on religious subjects in Urdu, Persian and Arabic,

A STAUNCH HANAFITE

Shibli's close association with his tutor Faruq had made him a staunch Hanafite, as can be clearly seen from many of his writings. One of his friends Maulvi Abdul Halim Sriheb Sharai, a foremost Urdu novelist, remarks-' that Maula'na' Shibli used to write the word " No'mani " after his name just to show that he was a Hanafite (No'man being the name of Imam Abu Hanifa's father.)

LITERARY ACTIVITIES

Shibli now devoted himself to literary pursuits. His entire time was taken up in reading, writing and teaching. He had a passion for books. He used to visit every day a certain book shop in Azamgarh, and would sit there for hours together perusing Urdu and Persian works of eminent authors. He never missed to read the numbers of the "Payam-i-yar" and the "Oudh Punch," two of the best Urdu periodicals of the day.

1 See " Makatib i-Shibli " vol I p. 1

2 See " Sir ul-Mtisannifin " Vol. II p 444

As A TUTOR

As a tutor Shibli was a strict disciplinarian and always paid the greatest attention in imparting religious instruction to his pupils, for it was his confirmed belief that secular education without religious training was comparatively useless, and if any of his pupils neglected the study of the Quran, he was immediately taken to task and severely chastised.

His WONDERFUL MEMORY

Shibli possessed a remarkable memory. He remembered the substance of everything he read, often, in poetry especially, the very words. Some of the odes ("ghazals") he had read during this period in the " Paydra-i-yar" and the "Oudh Punch " he used to repeat accurately after a period of thirty years.

HE STUDIES LAW

Shibli's early literary activities were of little practical use to his family and therefore his parents advised him, either to take upon himself the duty of looking after their ancestral property, or to qualify himself as a lawyer. Much against his own wish he began to study law, through the medium of the Urdu language, and came off successful at a second attempt in his examination. He practised for some time with his father in Azamgarh, but he made no mark as a vakil, because his heart was not in the work. A certain incident which occurred during this brief period of his career as a lawyer, so much disheartened him that he gave up his practice for ever.

A NOTABLE INCIDENT

One day as Shibli was sitting in his father's office, a certain Hindu landlord came in for legal advice. As the father was busy he asked his son to attend to the client, Shibli asked the client for details. The client said that he had given away his daughter in marriage to a young man

when both of them were comparatively very young. Now the boy had come of age and wanted his daughter to stay with him as his wedded wife, but he was not willing to send his daughter, as he did not like his grown-up son-in-law. Upon hearing these facts Shibli frankly told the landlord that he was much in the wrong and that there was no course left open for him (i. e. the landlord) but to go home and send off his daughter to her husband's house. The landlord, however, was not satisfied with this advice and approached Shibli's lather. After patiently listening to the landlord he remarked to his son, " Shibli, you cannot be a lawyer.' The senior Shibli conducted this client's case and came off with flying colours. This was too much for young Shibli to put up with, and he at once gave up the practice

APPOINTED " AMIN "

Shibli now turned his attention to service. He got himself engaged as an " Amin " (a Civil Court Officer) in Azamgarh. In the performance of his duties he had to move about on horse-back from place to place. It was the month of Ramzan, the heat was unbearable, and Shibli found the post quite unsuited to his sensitive and genial temperament.¹ He served in this capacity for two months and during this time he performed his duties very faithfully. The most notable thing here is that throughout the month of Ramzan he never failed to observe the fast, or missed his daily prayers, in spite of the arduous work he had to do during all these days.

VISITS ALIGARH

Shibli had a great love and regard for his younger brothers. He was taking much interest in their education. One of his brothers, the late Mr Mehdi, P. A., LL. B , was at this time a student in the Aligaih College, and in 1882, Shibli paid a flying visit to his brother at Aligarh.

MEEIS SIR SAYYAD

This visit to Ahgarh was a turning point in Shibli's career, for there he came in contact with that greatest of Muslim leaders, the late Sir Sayyad Ahmed Khan,¹ the founder of the Ahgarh College, It was at this time that Sir Sayyad, who like a skilful jeweller appreciated the true worth of this rare gem, at once decided to engage Shibli as a tutor in his college, This young and promising scholar was so much impressed with the magnetic personality of Sir Sayyad, that when the latter offered him a professorial chair, it was simply impossible for Shibli to refuse that offer.

A PROFESSOR OF PERSIAN AND ARABIC

Shibli accepted the post, and thus it was that after a long time he found himself engaged in a work for which he was most fitted by temperament. He was appointed a professor of Persian and Arabic In that capacity Shibli served the Ahgarh College for nearly sixteen years. Here he enjoyed the society of cultured gentlemen like Prof. Arnold and Maulvi Halr² They were also residing in the Same building in which Shibli had his quarters.

HIS INTIMACY WITH SIU SAYYAD

Shibli was on very good terms with Arnold and Hali. The former was, in fact, his pupil as well as his tutor, for Arnold was learning Arabic from Shibli, and teaching him French in return. Bat Shibli's intimacy with Sir Sayyad was the closest. They used to spend several hours every day in each other's company. Sir Sayyad was always engaged in writing something on religious, social or educitionai topics,

1 He was born in 1817, and died in 1898 A remaikable product of Oriental learning Author of " Asai l-Sanadid " a famous work on the architecture of Delhi, which was translated into French by Mon Garcin-de Tassej in 1861. He had also edited the " Ain-i Akbari," and Mr. Blochmann has paid a glowing tribute to his capable editing in his English translation of that famous work

2 Shums ul Ulema Maulvi Khwaja Altaf Husem Hali

and he found Shibli of great help to him in his literary achievements, for, not only was Shibli gifted with a retentive memory, but he had in him a natural aptitude for investigation and research-work. Naturally, therefore, Shibli had always a free access to Sir Sayyad's library.

SIR SAYYAD'S LIBRARY

This library contained, in well arranged order, most of the rare Persian and Arabic books and manuscripts, and also Urdu translations of some of the famous English works including a translation of Gibbon's "Decline and Fall of the Roman Empire."¹ The perusal of many an ancient author gave Shibli much food for thought. He pondered long on the past glory of Islam when its armies had carried the Crescent westwards to distant Spain and Gaul, and contrasted to himself the then backward condition of his community. Consequently he at once decided to support Sir Sayyad in his efforts to bring about a great reformation in his community.

WRITES " SUBAH-I-UMID "

With this end in view, Shibli wrote his famous poem "Subah-i-Umid " or the "Dawn of Hope." In the said poem which was published in 1885, Shibli has recounted the past glory of Islam, the present fallen condition of the Muslims and has exhorted them to appreciate the efforts of Sir Sayyad for their betterment. This poem succeeded, to some extent, in reviving amongst the Mohammedans, the memories of their great ancestors which naturally encouraged them to endeavour to rise to their former position.

HIS FAMOUS LECTURE

It was before the second meeting of the Mohammedan Educational Conference held at Lucknow² in 1887, that Shibli delivered a lecture on "Guzishte Talim" or the Ancient

1 See " Makatibi Shibli " Vol 1, p 57 Letter d 19 9 1833.

2 See " Makatilu Shibli " Vol I, p 83 Letter 22

Education of the Muslims, in which he described in stirring language the intellectual greatness of their ancestors, the different languages they had mastered, the great works they had written or translated, and the various colleges and universities they had established all over the Muslim world. This lecture had a very great effect on his community. It was very favourably reviewed in the Urdu press, and there hardly was a Muslim who did not peruse this master-piece. This lecture was published in the form of a booklet and it went into several editions. This lecture secured for Shibli the respect and admiration of his community, and the Muslims, thereafter, began to look upon him as a valiant member of Sir Sayyad's band of devoted workers.

His FIRST BOOK

The kind reception given to his said lecture encouraged Shibli to publish some works in the Urdu language containing a true account of their glorious past. At first he thought of writing a complete history of the heroes of Islam, but he found it to be so vast a subject that he had to modify this idea and content himself with writing an account of only the most famous of these heroes.* His first choice fell on Mamun the son of the famous Abbasid Caliph Harun-ar-Rashid, because his rule was the most glorious and his sovereignty had extended as far as Spain. This work was published under the title of "Al Mamun" and Sir Sayyad contributed a learned foreword to the same.

His NEXT WORK

The publication of "Al Mamun" met with as great a success as that of his lecture. Seeing that his intellectual labour was appreciated by the public Shibli now turned his attention to writing the life of Imim Abu Hanifa. This work known as "Sirat-un-Noman," or the Life of Noman, was published in December 1891. All the copies of the first

* See "Makatib i-Shibli" Vol. 1, pp. 50 and 70.

edition were sold off within three months, and a second edition was published in April 1892.

VISITS TURKEY

Shibli's next literary achievement was to write an account of the life of Imam Hazrat Umar al-Faruq, the Tiger of Islam. For this work he had collected a lot of information from works available in India, but he did not think it sufficient for his purpose and was thinking of paying a visit to Turkey, Egypt and Syria to consult such ancient works as were not to be found in Indian libraries. In 1892 Prof. Arnold was, fortunately for Shibli, going to London on a short furlough, and Shibli looked upon this as a golden opportunity for him to start on his voyage. He spoke to Prof. Arnold of his intention, and he settled everything for Shibli. They left Bombay on the 1st of May 1892. Shibli stayed for nearly three months at Constantinople. During his stay there, the Turkish Government, as a token of their appreciation of his learning, presented him with a gold medal. After leaving Constantinople he proceeded to Egypt and Syria and returned home in December of the same year. During his sojourn in these great Mohammedan countries he visited all the libraries and colleges, and gathered all available information for his "Al Faruq" or the Life of Hazrat Umar which was published in 1898.

His "SAFARNA'MA "

The voyage which Shibli had made was purely the voyage of a scholar going abroad in search of knowledge. There was nothing in it that might please a general reader, and Shibli had, at first, no idea of publishing an account of his travels. But upon his return to his native country, his friends and admirers pressed him to give them a detailed account of his travels, because there was no such work in the Urdu language before, and the Muslims of India were not acquainted with the true state of affairs of their co-religionists

overseas. He, therefore, published his "SafarnAma-i-Rum-Misr-o-Sham, or an account of a voyage to Turkey, Egypt and Syria. This work contains interesting details of the social and educational condition of the people. It is written in a simple and lucid style from start to finish.

PUBLICATION OF " AL FARUQ "

Shiblis " Al Faruq" or the life of Hazrat Umar al-Faruq was published in 1898 This work is a clear proof of Shibli's erudition and of his powers of research and investigation It at once places him in the foremost rank of modern historians.

RESIGNS FROM ALIGARH

Sir Sayyad died on the 28th of March 1898. This was perhaps the most critical period in the history of the College. On account of the embezzlement to the extent of one lakh of rupees and more by a manager of the office the finances were in a shattered condition And the differences between the trustees themselves had risen to the highest pitch Under these circumstances Maulana Shibli came to Azamgarh, and sent in his resignation after having served the institution for exactly sixteen years. There was at this time an English school in Azamgarh known as the National School, and Shibli now devoted much of his time to the betterment of this institution.

His ILLNESS

While he was at Azamgarh he got suddenly ill and went to Kashmir for a change, under the expectation that it would do him some good. But there, unfortunately, he got worse. He had to put a few finishing touches to his work " Al Faruq," and so keen was he on completing this work that he wrote the last lines while shivering with high fever. This over-exertion had such a bad effect on his health that for months together he could not do any literary work at all. His

subsequent complete recovery was an occasion of rejoicing for his friends, and Maulana Hali wrote a poem of congratulations.

INVITATION FROM HYDERABAD

When Shibli was in Kashmir, slowly recovering from his last serious illness, one of his friends Maulvi Sayyad Ali Bilgrami, invited him to Hyderabad and entrusted him with the work of fixing up the University curriculum. He held this post for three years and ten months, from April 1901 to January 1905. During his stay there, he was also elected Secretary of the Anjuman-i-Taraqqi-i-Urdu.* He resigned the Secretaryship in 1904. He published several useful works while at Hyderabad, including "Al Ghazali" (1902), "Ilm-ui-Kalam" and "Al Kalam" (1903), and "Sawaneh i-Maulana-l-Rum" (1904). It was here that he had begun writing "Sher-ul-Ajam" and "Mawazaneh-i Anis-o-Dabir "

" NADVAT-UL ULEMA "

Maulvi Mohammed Ali of Cawnpore and some other learned men of the day had started, first at Cawnpore, then at Lucknow, an institution called the " Nadvat-ul-Ulema " with a view to imparting Islamic studies to Muslim students on modern lines. Shibli was ever ready to make himself useful to others, and he had enlisted himself as a member of this institution from its very inception. When Maulvi Mohammed Ali resigned from the Nadva in 1905, Shibli retired from Hyderabad, came down to Lucknow and took up the reins of the Nadva in his own hands. He used his great influence with the ruling Princes and others and collected funds for the institution. He constructed a suitable building for the Nadva Arabic College (Dar-ul-Ulum) on the bank of the Gomti at Lucknow, appointed a number of learned professors, and by his own brilliant lectures delivered in the College classes helped to turn out good scholars. He gave

* A Society for promoting the standard of Urdu literature.

own library to the Nadva and also obtained a number of other private collections of valuable books, thus making the library of the Nadva a magnificent one. He started "An-Nadva", a monthly magazine, which continued till 1910. In it he wrote brilliant articles on Islamic learning, culture and civilization. He organized annual gatherings, when once at Benares rare and costly works in the Nadva library along with outside books were also exhibited. Thus by every means in his power he had made the Nadva a genuine educational institution. This institution is still going on and turns out well-educated, cultured, religious Muslim scholars, fully acquainted with the wants and drawbacks of their community.

MEETS WITH AN ACCIDENT

In 1907 Shibli had gone to Azamgarh to spend a few days at home. In the morning of the 17th of May, at about ten o'clock, after having written a review on the poems of Firdousi, he retired to his private apartment. There was then a loaded gun lying on the arm-chair. He picked it up and while he was handing it over to his servant, it went off accidentally wounding him in one of his feet. There was no one in the house except his servants, who, seeing their kind master wounded and bleeding, began to weep and wail. He asked them to be quiet and bade them pour cold water on his injured foot. It was more than an hour before his younger brother Junayd, B.A., LL.B., was informed of the accident, when he came up with the Civil Surgeon and his assistant. All this time Shibli was bleeding profusely, because the artery was cut and it never occurred to any of those present to tie up the severed end. The first thing the surgeons did was to stop the bleeding. As the bone of the foot was completely shattered up to the knee, and as the lower portion was hanging by a mere strip of skin, there was no other remedy but to amputate the leg.¹ The amputation

was successfully carried out at his house under chloroform. It was only the subsequent pain and trouble that kept Shibli confined in his bed for nearly three months.

A PROOF OF HIS EQUANIMITY

Letters of inquiry and sympathy poured in from all quarters. This brave and gifted scholar manfully bore the loss of his leg, and retained the peace of his mind, all throughout his long illness. The following passage, from a letter written to a friend, might be quoted as a proof of his equanimity.*

خدا کا منکر ہے کہ ابتداء واقعہ سے اس وقت تک
طبیعت کی طمانیت اور سکون میں کوئی کمی نہیں ہے
سوچنا ہوں تو نظر آتا ہے کہ جو شخص سر کاٹے جانے
کی قابل ہو اس کے ہاتھوں کاٹے گئے تو کیا ہوا؟ طاہری
حالات کی لحاظ سے بھی تسکین ہے کہ بچا جس برس
سے بھی زیادہ کی کچھ عمر پائی، بہت جلد بھرا، دورا،
دھوپا، مالہ جلد آخر کہاں تک؟ خود ہاتھوں نور کر
بہتہنا چاہئے تھا، نہ بیتہا تو قسمت نے بہتہا دیا

" God be thanked, that from the beginning upto this time, there is no diminution in the repose and tranquillity of my nature. When I think over it I come to this conclusion that what does it matter if a man who deserved to be beheaded, has escaped only on his leg being cut off? Apparently it is a matter for consolation that I have attained the age of over fifty years and have moved and walked and wandered about a great deal, how long was this to go on? I ought to have cut off my legs and been sitting down long ago, I did not do that, and Fate has compelled me to sit down,"

A THEME FOR THE POETS

This sad incident provided his friends with a theme to write verses upon. Several fine rubaiyat (quatrains) were

* See. "Makatbi Shibli " Vol. I, p 160

written on the subject. They were published in the "An Nadvd."¹ The following quatrain from the pen of Maulvi (now Sir) Mohammed Iqbal, the world-famous philosopher-poet of modern India, has been especially referred to by Shibli in one of his letters written to Maulana Sayyad Suleman Saheb Nadvi.²

کیا اس سے بھی ہوگی کوئی ساعت معصوم
 رخمی ہوا جسکے نالے منملی امسوس
 اک پائوں عدم کو کہو نہ جاتا اجمال
 تھا اہل، ما کو امنہا، پانوس

It is not possible to retain the original beauty of expression in my English verification which runs as follows

Pray, what moment could there be more evil than this—

When, alas, Shibli's foot had been wounded amiss ?

To the *Realms of the head* it must eertes depart,

For, the *dead* ones were longing that dear foot to kiss

Shibils REPIY TO AN INVATION

It can be more easily imagined than described what the loss of a leg means to one who was leading an active life. Of course, Shibli had borne his loss with fortitude, but he was none the less unhappy, as it clearly appears from the following verses written in reply to a wedding invitation from a friend of his

آج دعوت میں نہ آپکا مہی بھی ہے ملال
 لیکن اسماک کچھ ایسے ہیں کہ سہور ہوں میں
 آپ کے لطف و کرم کا مہی انکار نہیں
 حالہ درگوش ہوں مہیوں ہوں مسکور ہوں میں
 لیکن اب میں وہ نہیں ہوں کہ پرا پھر نا تھا
 اب تو الہ کی افضال سے نیمور ہوں میں

1. See "An Nadva Vol. IV, Nos 8 & 9.

2. See "Makatibi Shibli" Vol II, p 66

3 See "MakatibiShibli," Vol II, p 214 Letter dated 23rd November 1907, i e about six months after the accident

دل کي اهل بيگي ناهين هيون به مشغلي ورون
 حيتي جي مرده هون مرحوم هون مشغور هون ميون

Sir, I am truly sorry, can't accept your kind invite,
 Your kindness and your mercy I appreciate aright;
 I am your humble servant, most obedient and most low,
 Alas, it's circumstances that compel me to say "no,"
 As, I'm no longer that one who can wander any more,
 Kind Allah, in His goodness, having made me a Timur ,*
 And thus it is I hide my griefs, myself I thus amuse,
 In fact I'm dead and buried, and of little earthly use.

SHIBLI AND MOHAMMEDAN LAW

Shibli's attachment to Mohammedan Law prompted him to work out materials for the Wakf Act. Wakfs are religious endowments made by a Mohammedan. Under the Mohammedan Law and religion, a Wakf can be validly created for the benefit of the family of the author of the Wakf. But the Privy Council, contrary to the accepted interpretation of Mohammedan Law, decided that such a Wakf is invalid.

Maulana Shibli felt that there should be no deviation from the original Mohammedan Law. Maulana Shibli approached Mr Mohammed Ali Jinnah and the latter sponsored the bill (known as *The Wakf Validating Bill*) in the Imperial Council and it became Law in 1913.

By this Act a Muslim can make a permanent dedication of his property in favour of his family, children or descendants, thus safeguarding it from future transfers and losses,

SHIBLI AND POLITICS

Shibli was a man of multifarious activities. From the age of seventeen he was busy doing something for the benefit of his co-religionists. He always kept himself carefully aloof from all political matters. Once during the Russo-Turkish

* Timur Lang i. e Timur the Lame, the Tartar king who invaded India in 1398 A. D. and defeated the Taghlak King Mohammud

war in 1878, he had started a fund for helping the wounded Turkish soldiers,' This was his earliest public activity, but it had no political motive. Politics was never his *forte*. He was essentially a scholar and full forty years of his life were devoted to Education. His connection with the Aligarh College and the Mohammedan Educational Conference was very intimate and produced wholesome results.

His LAST GREAT WORK

"Sirat-fin-Nabi" or Life of the Prophet is Shibli's last great work. Biographies of the Prophet are to be found in almost all the languages of the civilized world. There were some already in Urdu, but Shibli's idea was to write, as a reply to Margoliouth, a grand and well-authenticated life of the Holy Prophet. He started the work in 1912, and H. H. the late Begum of Bhopal patronised the enterprise. Before beginning to write on this subject, Shibli had appealed to those of his educated friends who took interest in the study of their religion to supply him with Urdu translations of such passages from the works of European writers as contained "any unjust slurs on the character of Mohammed. Shibli now devoted the best part of his time to this work, carefully noting and correcting all such errors and misinterpretations of foreign writers, but he had written only two thick volumes when he died in 1914. It is indeed a matter of great regret that he could not finish the work during his life time, but thanks to the untiring zeal of Maulana Sayyad Suleman Saheb Nadvi and his co-workers, this great work is being continued and the fourth volume of it is under preparation at present.

SHIBLI'S LETTERS

Shibli was such a perfect master of the Urdu and Persian languages that he used to write a short and pithy letter «in no time. Some of his letters are so brief that they

* See " Makatib-i-Shibli " Vol I I , p. 241. Letttr 7.

may rightly be called *telegrams*. But the beauty of it is, that what Shibli could express in a few nicely chosen words, could not be explained away by an ordinary person by using ten times as many words. All his early Arabic and Persian letters were written in a *shikaste* hand, but later on he adopted a fine style of handwriting that was neither *shikaste* nor *nastaliq*. His friends used to admire his letters for their brevity and elegance, and kept them as specimens of good penmanship. Shibli himself knew the beauty of his letters, but he was too modest to admit it. Once his cousin, Shaykh Rashiduddin Saheb Ansari, expressed his wish to collect his letters and Shibli replied as follows.¹

" My letters are altogether insipid, why do you collect them ? When they cannot please myself, how can they please others ?"

But viewed as compositions, Shibli's letters appear almost unrivalled. They are models for a good epistolary style, clear, elegant and terse, never straining at effect, and yet never hurried into carelessness.

The idea of collecting and publishing Shibli's letters first occurred to Maulana Sayyad Suleman Saheb Nadvi in 1909.² When he spoke of it to Shibli he disapproved of that idea. Notwithstanding, Sayyad Saheb, who looked upon every one of Shibli's letters as a precious gem, gave publicity to his idea of collecting them in the "An Nadva" for October 1909, without taking the previous consent of Shibli. All the friends and admirers of Shibli at once approved of the idea, and willingly sent whatever letters they had with them to Sayyad Suleman. At last Shibli granted his consent, but for one reason or another these letters were not published till 1917, nearly three years after his death.

1 See " Makatib-i-Shibli" Vol I, p. 323.

2 See " Makatib-i-Shibli" Vol. I, Introduction p 2.

His POEMS

Shibli's poems are the work of a man of literature and judgment. They have in them much to be admired and nothing to be despised. Of course, he was a born poet and his Urdu and Persian *divans* bear testimony to his poetic talents ; but he never put himself up as a poet, nor ever cared to enter into any competition with his contemporaries. He generally wrote on topics of Social or Communal interest. His verses on the Cawnpore Musjid incident had drawn upon himself the displeasure of the Local Government.¹ But, in fact, Shibli was a sincere well-wisher of the British, and in a very learned article contributed to the " An Nadva " in 1908, he had proved that fidelity to the ruling power was a religious duty for a Muslim.

I have already referred to his famous poem "Subah-i-Umid." Amongst his other famous verses might be mentioned his Urdu elegy on the death of his brother Maulvi Mohammed Ishaq, and his Persian poems "Dast-i-Gul" and "Bu-i-Gul."

Shibli was a great admirer of the Urdu poet Dag,² and an impartial judge of good poetry. His critical essay on Anis and Dabir published in 1907 was written in such a masterly style that it at once made the former poet famous throughout the length and breadth of India.

His FAME

Shibli's fame as an Oriental Scholar had spread far and wide. It is, indeed, a matter for great consolation that a Mohammedan ruler was the first to appreciate the worth of Shibli's literary activities. In 1892 when Shibli was in Constantinople, the then Sultan of Turkey, in appreciation of his learning, presented him with a gold medal. In 1894 the British Government conferred upon him the title of "Shums-ul-Ulema," In 1895 he was elected a Fellow of the Allaha-

1. See " Makatib i Shibli " Vol. I, p 296 Footnote

2. See " Makatib i Shibli " Vol. I, p. 96. Letter 38

bad University and a member of the Bombay Branch of the Royal Asiatic Society of Great Britain and Ireland.¹ In 1899 he received an invitation² to attend the Oriental Conference in Italy, but he could not go owing to ill-health. In 1900 H. H. the Amir of Kabul decided to start a Translation Bureau with a head-office at Calcutta, and Maulana Shibli was asked to accept the post of a Secretary, but, for reasons of health, he had to decline the offer. In 1908 the Edinburgh Muslim Society elected him as its president. In the same year he was called to Hyderabad by the State authorities for the preliminary management of the Oriental University⁵. In 1910 he attended the Government Oriental Conference held at Simla, In 1911 on the occasion of the Coronation Durbar held in Delhi he had the honour of having been presented to His Imperial Majesty King George V. In 1912 ho was appointed a member of the Allahabad Government Vernacular Scheme Committee⁴, and the Government accepted the suggestions put forward by Shibli In 1913 the Sultan of Turkey wanted to establish a University in Medina, and Shibli, among others, was selected to compile the Text-books,

He was held in high esteem by the ruling families of Bhopal, Rampur, Zanzira and Hyderabad. He was in close touch with many great Indian and European scholars, and they carried on regular correspondence with him. His connection with the late Prof. Sir Thomas Arnold was the most intimate.

AN ADVOCATE OF ISLAM

Shibli was an indefatigable advocate of Islam. In whatever he decided to do he first thought of his religion. It was his strong belief that the most impressionable period

1. See " Sir ul-Musannifin " Vol II, p. 417
2. See " Sir ill-Musannifin " Vol I, p 115 Letter 11
3. See " Makatib I Shibli " Vol II, p. 9 Letter 13
4. „ Do Vol II, p. 71. Letter 1 Footnote.
5. See " Makatib I Shibli " Vol I, p 196. Letter 97

of a student's life should not be left without religious instruction and during his career as an educationist he saw to it that the study of the Quran and Muslim Theology was not neglected. It was through the efforts of Shibli that Muslim children studying in Government Schools got a few hours' recess on Friday to enable them to say their afternoon prayers.¹ He was also in favour of the Purdah system.² He did not wish that the female sex of his community should cast off the veil and play the part of a man. But, at the same time he did not want them to remain illiterate and ignorant. He was strongly in favour of educating them. His own ideas regarding female education were very broad and liberal. He has clearly expressed his views on this matter in some of the letters written by him to the talented Muslim ladies—Atiya Begum Saheba (Mrs. Faizee Rahmin) and her sister Zauhra Begum Saheba. Maulana Shibli was on very friendly terms with these cultured ladies, and they had great respect and admiration for him. But as he had decided to serve his religion, he could not champion the cause of female education, because at that time the majority of his community was not in favour of feminine reforms.

SHIBLI'S CHARACTER AND PECULIARITIES

He was a man of remarkably well-proportioned features and of a strikingly dignified bearing. Mr. Faizee Rahmin, the well-known artist of Bombay, had painted a beautiful portrait of the learned Maulana. This painting was exhibited at the Paris Art-Gallery in 1913, and was considered the second best of all the exhibits. A big price was offered for the picture, but Mrs. Faizee Rahmin (Atiya Begum Saheba) would not part with it at any price.³

1. See " Makatib-i-Shibli " Vol. I, p. 203 Footnote.

2. „ do „ 1, p. 21.

3. " Khutut-i-Shibli " p. 4, also " Makatib-i-Shibli " Vol. II, p. 93 Letter 52.

Maulana Shibli was a gifted conversationalist. He constantly urged the same topics, but so great was his variety of argument and illustration, that they appeared always different.

Every character has some slight drawback, some imperfection, and I think the greatest defect in Shibli was the contempt he felt for blockheads. He mixed freely only with the cultured and gifted people, and had thus acquired a large circle of educated friends among the Mussalmans, and always used his personal influence with them for the good of his community. He cared little for personal gain.

He was an honest, plain-spoken, sincere man of a very sensitive disposition. One incident of his extreme sensitiveness is cited by his friend Maulvi Habibul Rehman Saheb Shirwani.¹ On the occasion of the Oriental Educational Conference held in 1902, when Shibli was staying with the Maulvi Saheb, a little bee stung him on the leg. This threw him into such restlessness all throughout the day that he could not concentrate his attention upon anything else. But we must not forget the fact that sensitiveness is one of the characteristics of really great intellects.

HEALTH AND CONSTITUTION

Shibli seems to have enjoyed good health during his youth. The Hon. Khwaja Ghulam-its-Saqlain Saheb,² B, A., LL. B., who first saw him in 1887, describes him as a man of strong and healthy constitution, whose very appearance gave one the idea of a sound mind in a sound body. We do not find any mention of ill-health in his letters written from Aligarh. We first hear of his serious illness at Kashmir in 1898. This illness may partly be due to his excessive grief over the death of his beloved younger brother Mehdi who died in 1897. In

1. See " Sir-til Musannifin " Vol I I , p 432

2. For a short but interesting account of his life see,"S - ul-Musannifin Vol II, pp. 433 440

the same year he also lost his dear wife.¹ After this illness we find him occasionally suffering from fever and other minor ailments² The loss of his second wife in 1905,³ and the gun-shot accident of 1907 referred to in previous pages, seem to have had a still more harmful effect on his constitution. In some of his letters he complains of extreme weakness.⁴ Maulana Abdul Halim Saheb Sharar who met Shibli when he was about 55 years old, describes him as looking very old for his age.⁵

SHIBLI'S DEATH

This great and gifted scholar peacefully breathed his last on the 18th of November 1914, at the early age of 57 years. There is no doubt that if it had not been for the grief over the untimely deaths of his younger brothers, for whom he had a fatherly love and devotion, Shibli would have lived longer. His youngest brother Mehdi died in the prime of life in 1897. This was a heavy blow to Shibli. The great grief into which he was plunged is clearly seen in one of his letters written to an old friend of the family.⁶ The death of his other brother Mohammed Ishaq, B, A., LL, B., Barrister-at-Law, in 1914, shattered him completely. Mohammed was the last of his illustrious brothers, who had made a name for himself as an able member of the Allahabad Bar. Shibli sent the news of his brother's demise to a friend abroad in the following touching words:⁷

"The great calamity that has befallen my family has buried me alive."

To gauge the depth of Shibli's love for this brother and the great grief and sorrow over his untimely death, one has

- 1 See " Makatib i Shibli " Vol II, p 2 Footnote
- 2 " Ibid " I, " 111. Letter 2
- 3 " Ibid " II, " 21 " 29 Footnote.
4. " Ibid " I, " 332 " 1
5. " " Sir ul Musannifin " " VI, " 443
6. See " Makatib i-Shibli " Vol. I, p 97. Letter 40.
- 7 See " Makatib i Shibli " Vol I, p 330. Letter 1.

only to read his elegy entitled "BarbAdi-e-Khanman-i-Shibli"
i. e. The Ruin of Shibli's Family*,

His LAST WISH

Shibli's last wish was to start an institution for the benefit of Urdu authors. Its aim was not only to encourage them but to give them facilities for research work on Islamic subjects in the institution itself. Shibli bequeathed some of his landed property for this purpose, and appointed Maulvi Sayyad Sulemin Saheb Nadvi, his devoted pupil and able assistant, as the director of the said institution. At that time Sayyad Saheb was the Assistant Professor of Arabic in the Deccan College at Poona. He at once resigned the post, and devoted himself whole-heartedly to carry out the last great wish of his revered master.

This institution is now famous throughout India as "Dar-ul-Musannifin" or the Shibli Academy of Azamgarh (U.P.) It has a library of its own, which contains a very good collection of rare and useful Persian and Arabic works and manuscripts. It also owns a printing press and publishes a periodical Magazine, the "Maarif." About fifty works on various subjects have already been published by this institution.

SHIBLI'S PLACE IN URDU LITERATURE

Maulana Shibli was a voluminous writer. His earliest writing was an Arabic essay entitled "Iskit-ul-Mutadi," a reply to Abdul Ahi's article on the correct reading of Fatiha. His latest work was the "Sirat-un-Nabi" or Life of the Prophet, which was left incomplete because of his death in 1914. During the intervening period of thirty-eight years, he wrote and published various essays, articles and treatises. All of these display so much learning and accuracy that one might be led to think that Maulana Shibli had spent all his time in writing them, but the fact is quite different. Shibli

* See "Kuliyat Shibli" ⁵ Urdu, p 113

never worked for more than two hours at his desk every day, and he used to cover only two or three sides of the foolscap paper during this time.¹ He wrote with great neatness and precision, leaving a wide space between the lines for alteration or correction.

It is no exaggeration to say, that the place of honour Urdu occupies today, among the vernaculars of India, is chiefly due to the literary contributions of the following four great writers •—

(1) Shums-ul-Ulema Maulvi Mohmmmed Husein Azad (1833-1910).

(2) Shums-ul-Ulema Maulvi Khwaja Altaf Husein Hali (1837-1924).

(3) Shums-ul-Ulema Maulvi Nazir Ahmed Dehlvi (1839-1912).

(4) Shums-ul-Ulema Maulana Shibli N'omani (1857-1914).

Mr. Sayyad Ansari, B.A., in his learned essay² on these great authors, has well said that Maulvi Azad laid the foundation stone of Urdu literature, Nazir Ahmed and Hali raised a structure over it, but it was Maulana Shibli who completed and perfected this structure. Shibli being the youngest of them all, had the advantage of studying the different styles of these great masters, and he carefully developed a style of his own, which besides possessing all their good points, was so lucid and flowing that it appealed equally to the most accomplished scholar, as well as to the man in the street.

Maulana Shibli was not a professional writer. He did not write with a view to pleasing his readers. He never chose to write upon the trite and common-place topics of the day. He pondered deeply over the past, present and future,

1. See "Sir ul Musannifin" Vol II, p 440

2. This Urdu essay was published by the "An Nazir Press" of Lucknow in 1925.

before writing anything. He thought over the great works of ancient Muslim authors and over the effects such works had produced upon the people in the distant past. He then pondered over the present condition of his people and over the present wants of Urdu literature. He then thought of the future, he thought as to what would be the condition of the Muslims a few generations thereafter if their eyes were not opened to their backward condition?

Maulana Shibli well knew that the ancient Muslim culture of the Abbasid period had undergone a change for the worse because of the evil effects of Greek civilization. And he also believed that the Western science and Western civilization of modern times were having a similar further bad effect on the Muslim Faith and Culture. He, therefore, decided to publish authentic historical works in which the writings of European authors were compared with the original works of ancient Arab historians, and all the unjust allegations of the former regarding Muslim religion, history and literature, were falsified. Thus, Maulana Shibli might rightly be called the greatest of modern Muslim historians.

SHIBLI'S WRITINGS

It is impossible to review all his works in this brief space at my disposal. I will, however, survey some of the most important contributions to Urdu literature. Out of his many essays and articles of historical interest, mention must be made of " Al Jazia," " Kutub-Khana-i-Iskandan" and "Aurangzib A'lamgir" as the best examples of research and investigation. Of these " Al Jazia " and " Aurangzib A'lamgir" were translated into Gujarati in 1910.

"Al Jazia"

"Al Jazirf," or the capitation-tax, was a tax levied by Mohammedan rulers on their non-Muslim subjects, add this was looked upon as an indirect compulsion upon non-Muslims

to accept Mohammedanism. In this essay the learned Maulana first enters into a long discourse on the original meaning of the word "jazia," and then traces its history to ancient times and refutes the allegation that the jazia-tax was invented to oppress non-Muslims.

" Kutub Khana-i-Iskandari "

In this essay on the Alexandrian Library, Maulana Shibli has proved that European historians were sadly mistaken when they asserted that the said library was wilfully destroyed by the Mohammedans. In the compilation of this essay Shibli had got several English works translated into Urdu by his friend Shums-ul-Ulema Maulana Sayyad Ali Bilgrami, and had himself read and studied the French work of Mons A. Sedillot¹

" Aurangzib A'lamqu "

In this essay on the famous Mogul emperor of Hindustan, Maulana Shibli has disproved the allegations made by Aurangzib's enemies and opponents, and has brought into prominence many a good characteristic of heart and mind of that illustrious emperor.

"Al Faruq"

Of Maulana Shibli's historical works, " Al Faruq " is considered a master-piece. In this work he has published an account of the life of Caliph Hazrat Umar al Faruq and his times. Truly speaking the work represents the brightest chapter of Muslim History and it has been translated into Persian and Turkish. It was for the sake of collecting materials for this work that Shibli had to undertake a voyage to Turkey, Egypt and Syria.

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1. See " Resayal-i Shibli " p 121

"Al Mamun"

This work is the second in importance in the above series. It contains a biography of Mamun, son of the famous Abbasid Caliph Harun-ar-Rashid, in fact, it is a short history of the Abbasid period.

"An Noman"

Maulana Shibli has written, not only the biographies of great rulers, but also the lives of great religious leaders. In this series *"An Noman"* is considered to be the best. It is a faithful account of the life of Imam Abu Hanifa. It also contains a short history of *"Fiqah"* (Jurisprudence) in which it is proved that during the days of Imam Abu Hanifa there did not exist any Arabic translation of the Roman Laws. Hence, the assertion of Foreign historians that the author of the *Fiqah* has borrowed much from the Roman Law is absolutely unfounded.

"Al Ghazali"

Another work in the same series is the life of Imam Ghazali—the Proof of Islam. This work also contains a detailed account of *"Tassawuf"* or Sufiism.

"Sawaneh-i-Maulana-i-Rum"

This third work in the series is a biography of the famous Sufi poet Jelaluddin Rumi. In this work Maulana Shibli has given a clear idea of Rumi's piety by quoting from his *"Masnavi"* and has proved his greatness as a poet by examples and comparisons. The last work in this series is *"Sirat-un-Nabi,"* or the Life of the Prophet, about which I have already written at some length before.*

"Sher-ul-Ajam"

In the history of literature series, Maulana Shibli's *"Sher-ul-Ajam,"* or Poetry of Persia, is the best work in the

language. In the first two volumes of this famous work he has given the biographies of about twenty well-known Persian poets and has compared and criticised their poems. His account and criticism of Hafiz is considered to be the best, and the late Prof. Dr. E. G. Browne, M. A., M. B., refers to it in the following terms —

" On the whole, however, the best and most complete study of Hafiz with which I am acquainted is contained in Shibli Nomani's Urdu work on Persian Poetry entitled " Sher-ul-'Ajam," already repeatedly quoted in this chapter "¹

DR, BROWNE AND SHIBLI

The difference between the work of Dr. Browne and that of Maulana Shibli is this, that the former has only written a history of the literary progress of the Persians whereas the work of Shibli contains a critical review of Persian Poetry in general.

USEFULNESS OF " SHER-UL-'AJAM "

Notwithstanding a few chronological discrepancies in some places, there can be no two opinions about the usefulness of "Sher-ul-'Ajam" to students of Persian poetry, and it is, indeed, a matter for regret that it has not been yet translated into English. Certain parts of this work were prescribed by the Punjab University in 1914, for the Bachelor of Arts and the Master of Arts degrees.²

Dr. Browne again refers to this work as follows.—

"The attention of those who read Urdu should be called to a very excellent modern work entitled ' Sher-dl-'Ajam' by the late Shibli Nomani, lithographed at Aligarh in two volumes in or about 1325,'1907 and containing critical studies of about a score of the classi-

1. See " A Literary History of Persia " Vol III, p. 273.

2f See "Makatib-i Shibli Vol. II, p. 84. Letter 51.

cal poets of Persia from Firdausi and his predecessors to Hafiz.¹

" *Anis-o-Dabir*"

This is another work in the same series. Its full title is "Mawazaneh-i-Anis-o-Dabir." It is a critical comparison between the poems of Anis and Dabir, two Urdu poets of the nineteenth century, famous for their "Marsias" or elegies. The publication of this work created a great stir in literary circles, because the elegies of Dabir were generally considered to be equal, if not superior, to those of Anis.

In reply to Shibli's criticism of Dabir, Chaudhn Sayyad Nazir al Hasan Saheb Razvi published an essay entitled "Al Mizan" i. e. The Balance, in which he tried to prove that Anis and Dabir were equal masters; he had pointed out all those beauties in the elegies of Mirza Dabir that Maulana Shibli had marked out in the poems of Mir Anis.²

WORKS ON SCHOLASTIC

PHILOSOPHY

In the series of philosophical works Maulana Shibli first published his "Um-ul-Kalam," an introductory work on scholastic philosophy. This was the fore-runner of his greater work "Al Kalam" in which Maulana Shibli, after the manner of Imam Ghazah, has proved the importance of religion over science, and has pointed out the good points of Muslim religion, substantiated the miracles of the Prophet by proofs and arguments, and refuted the statements of European critics that Islam prevented men from making social progress. Maulana Shibli is the only Muslim scholar who has published this kind of philosophical works.

1 See "A Literary History of Persia" Vol III, pp 107, 108

2. See "Makatib-i-Shibli" Vol I, p 327 Letter 1. In this letter Maulana Slubh thanks the learned author for bending him a copy of his "Al Mizan" and pays him a compliment for bringing out a work of some literary merit.

CONCLUSION

It appears from one of Shibli's letters¹ that he did not think any man capable of writing an account of his life except Maulana Sayyad Suleman Saheb Nadvi. In this letter he has expressed a wish that if Sayyad Suleman ever found leisure from his many engagements he should undertake the work.

When the late Maulana Shibli could see only one man in his own community capable of doing full justice to him, what would he have said of a young non-Muslim admirer of his, anxious to write an account of his life with little else to guide him in his difficult task except the letters and works of the late Maulana ²

Of course, such a biographical sketch cannot be wholly complete in itself. In the account of his life here given I have only endeavoured to put together systematically the few facts I have culled out and verified, and to introduce him to those who, unfortunately, know comparatively little about Shibli. How far I have succeeded in this, it is for my gentle readers to decide.

In concluding this brief sketch I must express it as my sincerest wish that either Maulana Sayyad Suleman himself, or Shibli's gifted son Maulana Hamid No'mani, should take upon himself the task of writing a complete account of the life of this simple, contented and pious Oriental Scholar, an account of his life, as complete and interesting as Hali's life of Sir Sayyad² or Boswell's life of Dr Johnson

A LIST OF SHIBLI'S WORKS

The following is a list of some of the most important of Maulana Shibli's works that are available to the public.

1 See "Makatib I Shibli" Vol II, p 107 Letter 66.

2 This fatuous biography of Sir Sayyad Ahmed Khan, by Shunib ul-Ulema Maulana Altaf Husein Hali is entitled "Haiyat I Javeed" or The Life Everlasting

They can be had from any good Muslim book-depot or from the manager of the Shibli Academy ("دار المصنفين") Azamgarh (U. P.):

1. سيرة النبي "Sirat-un-Nabi."
2. الفاروق "Al Faruq."
3. سيرة النعمان "Sirat-un-N'oman."
4. المأمون "Al Mamun."
5. الغزالي "Al Ghazah."
6. سوانح مولانا روم "Sawaneh-i-Maulana-i-Rum."
7. شعر العجم "Sh'ar-ul-'Ajam."
8. موارث اليس ودهير "Mawazane-i-Anis-o-Dabir."
9. سفرنامه روم و مصر و شام "Safarname-i-Rum-o-Misr-o-Sham."
10. علم الكلام "u l - K a l a m ."
11. الكلام "Al Kalam."
12. آخار اسلام "A'ghaz-i-Islam "
- (A short history of Islam for Muslim boys and girls.)
13. رسائل شبلي "Rasayal-i-Shibli."
- (A collection of nine important essays.)
1. مقالات شبلي "Maqalat-i-Shibli."
- (A collection of fourteen selected articles.)
1. انتقاد علي التمدن الاسلامي "Intiqad 'alat-Tammaduo al Islami."
- (An Arabic essay written in reply to a work on Islamic culture by Jerji Zaidan, the editor of the "Al Hilal," published in Egypt. This essay was printed in India as well as in Egypt and copies were distributed free among educated Muslims all over the world. See "Makatib-i-Shibli" Vol. I, p. 194. Letter 95.)
16. ' Aurangzib 'A'lamgir."

17. مکاتیب، شبلی " Makatib-i-Shibli."
(" Letters of Shibli," published in two volumes, they contain 770 Urdu and a few Persian and Arabic letters.)
18. خطوط، شبلی "Khutut-i-Shibli."
(A collection of Shibli's 102 Urdu letters addressed to the two well-known, cultured Muslim ladies of Bombay, Atiyri Begum Saheba and her sister Zauhra Begum Saheba).
19. مجموعہ نظم، شبلی (اردو) Majmua-i-Nazm-i-Shibli "
(Urdu).
(A small collection of Shibli's Urdu verses.)
20. کلیات، شبلی (اردو) " Kuliyaat-i-Shibli " (Urdu).
(A Complete anthology of Shibli's Urdu poems including the famous " Subah-i-Umid.")
21. کلیات، شبلی (فارسی) " Kuliyaat-i-Shibli" (Farsi).
(A collection of all the Persian poems of Shibli.)
22. مجموعہ مضامین - پہلی جلد "Majmua-i-Mazamin." Part I.
(A collection of sixteen selected writings).

SHIBLI
ON
UMAR-KHAYYAM

UMAR KHAYYAM BIN IBRAHIM NISHAPURI.

A

Umar¹ was his name; Khayyam his title, Nishapur² his birth-place. Obviously, tent-stitching was his ancestral profession, on account of which he got the title of Khayyam.³

When Umar began his studies⁴ two persons were his fellow students, the friendship between them grew so much that they all entered into an agreement that if any one of them rose to a position of dignity he would make his associates his equal partners⁵

1. Maulana Shibli writes **همرو**, he is the only scholar to do so, the **و**, I think, is added to distinguish the poet from Umar the Caliph.

2. During Khayyam's lifetime, that is, in the 11th century of the Christian era, Nishapur was one of Persia's fairest cities. It was called the Gateway of the East, and was the centre of trade and learning. It possessed eight great colleges, thirteen libraries, and several beautiful mosques. Its population was variously estimated as from 200,000 to 400,000. It was famous for its orchards and rose gardens. A Persian poet calls Nishapur "a heaven upon the earth" in the following lines which are wrongly attributed to Anwan (See "Sher ul Ajam" Vol. I, p. 269) —

چندتا شهر نساپور که در ملک خدای
گر بهشت است همهست و گرد خود نیست

3. *Khayyam* signifies a tent maker. The poet in one of his Rubaiyat (No. 74 of the Luck. Ed.) refers to himself as—

خیام که خیمهائی حکمت می دوخت

1. e, "Khayyam, who stitched the Tents of Science" (Ed. Fitz.) but, it is not fair to surmise from these words metaphorically used, that he ever followed the profession of tent-stitching. It is his family name and not an appellation due to his having practised the trade. That he chose the word for his "nom de plume" only shows his modesty and his great veneration for his ancestors.

4. He studied under the famous divine Imam Mwaffic of Nishapur. It was a general belief of the people that whoever studied under him was sure to be a famous man.

5. This story of the three students, Umar—the poet, Hasan bin Sabbah—the assassin and Hasan bin Ali—the Nizam ul-Mulk, runs so circumstantially that it sounds true, but there is a discrepancy of dates in it, and to make it conform with historical facts we must either place the birth of one of the students, viz. Hasan bin Ali twenty years later, or the births of the other

No one could imagine at the time that these school boys who were merely indulging in an idle fancy would, later on, leave their marks in the history of the world. The name of one of them was Hasan bin Ali, that of the other, Hasan.¹ Hasan bin Ali, step by step, progressed so much that he came to be the Vizier of Alp Arslan² the Seljuq, and in 465 A. H. (A. D. 1072) when Alp Arslan died and Mahkshah³ the Seljuq ascended the throne, his power was almost paramount. This is the very same Hasan who is famous to-day by the name of Nizam ul-Mulk⁴ (the founder of the Nizamiya College of Baghdad).

When Umar Khayyam came to know that his fellow-student was the master of a kingdom, he went to Nizam-ul-Mulk at Isfahan. Nizam-ul-Mulk welcomed him with great respect, and as he remembered the agreement, personally inquired of Umar as to what he desired to have? Khayyam could have got whatever he had wished for, but this *Monarch of the Realms of Contentment*, only asked for an ordinary

two, viz Umar and Hasan bin Sabbah at least twenty years earlier. See Prof Dr E G Browne's "A Literary History of Persia" Vol I I, pp 190-192 Also see "Yet more Light on Umar Khayyam" by the same author in the J R A S April 1899, pp 409-420

1. Hasan bin Sabbah, the Old Man of the Mountain, who founded a sect, the members of which used to take a maddening drink made from hashish (hemp) They committed secret murders and were a terror to the Christian Crusaders He died in 1124 A D, but his followers continued their nefarious practices till 1256 A D when they were finally subdued by Hulagu Khan the Tartar

2 Alp Arslan (1032—1072 A D) reigned for nine years.

3 Mahkshah (1053 1092 A D) son of Alp Arslan, reigned for twenty years,

4 Nizam ul-Mulk (1017-1092 A D) , the Prime-minister of Malikshah, a very just and wise Vizier and a patron of learning. He was killed by a follower of Hasan bin Sabbah, thirty seven days before the death of Malikshah It was such incidents as this that made Khayyam complain against the instability of fortune and the dearth of true friends

6. A well deserved compliment from Maulana Shibli Compare it with the following opinions of European writers. Lord Tennyson refers to him as " That large Infidel, your Omar," Thomas Carlyle speaks of him as "The Persian Blackguard " , an English doctor of Divinity has gone to the length

living. Nizam-ul-Mulk at once granted him a jaghire in Nishapur yielding an annual income of twelve hundred rupees plus or minus a trifle,'

Although Khayyam lived contentedly on only a small jaghire, the Sultans and Amirs of his time regarded him as one of their equals. Shums-ul-Mulk,² the Khakan of Bukhara used to make him sit beside him on his throne, and Mahkshah the Seljuq, the greatest monarch of the Mohammedan world, was on intimate terms with him,

Daulatshah³ has recorded that Sultan Sanjar⁴ also used to make him sit beside him on the throne, but it appears from Shahrazuri's history of the philosophers, that Khayyam's intimacy with Sanjar was not good enough. Shahrazuri has given this reason for it that during the time when Sanjar was a prince he had an attack of small-pox and Khayyam was called in for treatment. The Vizier inquired of Khayyam as to the patient's condition and the latter replied that the symptoms were not good. Some one carried this news to Sanjar and he was very much grieved and disgusted and this disgust continued throughout his life.

of calling him " The Ambassador Extraordinary and Plenipotentiary of his Majesty the Devil " Amelia B Edwards looks upon him as " a Sufi of Sufis, a Mystic of Mystics " This is also the opinion of Mons J B Nicolas and a few others, but generally European Scholars regard Khayyam as a free thinker and admire him for his intrepidity

1 According to Maulana Slubh, this story of the grant of a jaghire is taken from Daulatshah, but it is to be found in the works of other historians also. The original income is stated to be 1200 miskals and not *rupees*. Mr. John Payne considers a *miskal* to be a gold coin worth about 10 shillings, but Slubh seems to regard it as a Silver coin equal in value to a rupee.

2. Shums ul Mulk reigned from 1067-1079 A. D. Khakan was a title applied to the Kings of Bukhara.

3. A historian of the 15th century, his famous work " Tazkirat us-Shaura ", or Memoirs of the Poets, was written in 1487 A. D.

4. Sultan Sanjar (1086-1156 A. D) reigned supreme for forty years (1117-1156 A. D.)

5. Mohammed Shahrazuri, a historian of the 13th century. His history of the philosophers was entitled " Nuzhat ul-Arwah " or " the Delight of Souls "

In 467 A. H. (A.D. 1074) Malikshah decided to establish an observatory of a high standard. He invited several great astronomers and astrologers from distant countries. These included Abu Muzaffar Isfizari, Maymun bin Najib Wasiti and our famous Khayyam Ibn-ul-Asir¹ in discussing this matter, has remarked that endless wealth was expended on this observatory; that the Astronomical Tables² prepared were specially done by Khayyam. Accordingly "Kashf-uz-Zunun"³ is a clear proof of the lame of Malikshahi Almanac.

Khayyam was generally teaching Greek philosophy and his ideas were highly philosophical. When these ideas spread far and wide, the public grew vexatious, so much so that they looked upon him as an apostate and wanted to murder him. Perforce, he decided to go for a pilgrimage, as there on the holy ground no one can molest another. After he had freed himself from the pilgrimage, he came to Baghdad.⁴ Upon hearing his name people from all sides assembled round him that they should learn Philosophy from him, but he refused, and left the place for his native country.

1. An Arab historian who died in 1234 A D Maulana Shibli seems to refer to Ibn ul Asir's "Kitab ul Kamil fil Tarikh," the Perfect Book of History. This great work was edited in Germany in 14 vols in 1851-1876 A.D.

2. It was known as "Zich l Malikshahi " or the Malikshahi Almanac It corrected the calendar and inaugurated a new era, which was called the Jelahan Era This era came into force on the 15th of March 1079 A. D Edward Gibbon, in his famous work " The Decline and Fall of the Roman Empire" refers to Khayyam's calendar in the following terms (See Millman and Smith's 1903 edition, ch. 57, pp 166 167)—

" The reign of Malek was illustrated by the Gelalean era , and all errors, either past or future, were corrected by a computation of Times which surpasses the Julian, and approaches the accuracy of the Gregorian style "

3 A bibliography written by Hajji Khalifa, a Turkish bibliographer who died in 1658 A D. It contains the titles of all the Arabic, Persian and Turkish books that came under his notice, and according to Maulana Shibli, he has mentioned Khayyam's Almanac also

4 Baghdad was at this time the chief centre of Arabic Culture, and was called the " Dar-ul Ilm " of " the Gateway of Learning "

His DEATH

There is an interesting story about his death. One day he was reading Bu Ali Sena's¹ "Kiba-us-Shifa,"—"The Book of Healing," upon reaching the discussion on "Wahedat-o-Kasrat" (i. e. The One and The Many) he at once got up. It was his habit always to carry a tooth-pick with him, and he placed it between the pages, arose, said his prayers, prepared his will, fasted till night, performed the last evening prayer, bowed down, and said, "O God, I have known Thee to the extent of my power, forgive me therefore," With these words on the lips he breathed his last.² It is reported in "Majma-ul-Fusaha" that he died in 517 A. H. (A. D. 1123).³

His BURIAL

The story of his burial is still more wonderful. Nizami Aruzi,⁴ who was a famous poet of the time, gives the following account in his book "Chahar Maqala" which is already printed and published —

"In the year 506 A. H. (A. D. 1112-1113) when I went to Balkh, I came to know that Khayyam was at that time residing at the house of Amir Abu Said. I waited upon him in person. In the course of conversation Khayyam remarked

1 Abu Ah Ibn Sena (Avicenna), an illustrious Arab physician (980-1037 A. D.), a man of immense learning and philosophic views, his two works "Kitab us Shifa" and "Qanun" were supreme in medical science for centuries. He had also written a few rubaiyat some of which have found then way into the mss of Khayyam's quatrains

2 Such a declaration of pious resignation seems out of place in the mouth of a freethinking philosopher like Urnar. It is more than likely that the orthodox historians, to represent their illustrious countryman as a faithful Mohammedan repenting for his follies, have only invented this story.

3 There are no two opinions about the year of Khayyam's death, even European scholars have accepted 1123 A. D. as nearly correct. Shibli refers to "Majma ul-Fusaha" by Riza quh khan (1800-1872 A. D.) a comparatively recent work

4, He was a pupil of Umar Khayyam. His "Chahar Maqala" was written about 1150 A. P.

5 Lit "Four Discourses" This work was translated into English by Prof. Dr. E. G. Browne in 1899. An annotated edition of the same was published in London in 1910 (Gibb Memorial Series, vol. XI).

that his grave would be in such a place that the trees would shed their flowers on it twice a year. I wondered, but thought at the same time that such a great man could not be an idle talker. When I arrived at Nishapur in 530 A. H. (A. D. 1135) the philosopher before-mentioned had breathed his last a few years previously. As he had the claim of a tutor on me, I went to visit his grave, taking with me a guide to point out the way. He took me to the Heera Cemetery. I found the tomb at the foot of a garden-wall. Near the head of the grave were Pear and Apricot trees, and their blossoms had fallen to such an extent that the grave was hidden beneath the heap. The saying of the philosopher aforesaid¹ now came to my mind and tears flowed involuntarily."²

His QUALIFICATIONS

Khayyam is known to the present generation only as a poet, but in Philosophy he was an equal of Bu Ali Sena, and in Religion, Literature and History he was without an equal. Jamnluddin Qitti' in his " Tarikh al-Hukma " has prefaced his name with this title

إمام خراسان و علامه الزمان

i. e. *The " imam " of Khorasan and the scholar of the age.* And Shahrazuri, in his history of the philosophers, has the following —

كان نلوا ابي علي في اجراء علوم الحكمه
و كان عالما بالعلم و الفقه و التواريخ

1 i e Umar khayyam

2, He was moved to think that Death had not spared even such a great man as Khayyam was

3 Avicenna. See note on p 57

4. Jamaluddin Qifti (1172 1248 A. D.), a famous Arab historian. His work Tarikh-ul-Hukama or "History of the Learned" contains biographical sketch of about 400 well known learned men. This work was edited by Dr. Julius Lippert of Germany in 1903

i. e. *He was the follower of Abu Ali in the sphere of philosophical sciences and he was a scholar of philology, Fiqah (jurisprudence) and history.*

The retentive power of his memory was such, that once, he happened to see a book in Isfahan,² which he read over seven times, and after returning to Nisha pur, he dictated the whole of it by memory. When this was compared with the original, it was found to contain very little difference

One day there was a scientific gathering at the house of Vizier Abdur Razzaq , ' Abu Hasan Ghazali,' who was a leader of his time in the art of reading the Quran, was also present. By an accident, Khayyam happened to come up there. Upon seeing him enter, Abdur Razzaq exclaimed :

that is to say, *the expert has come.* They placed the disputed point before Khayyam. He enumerated the seven readings, discussed their peculiarities, and after much reasoning and argument, gave preference to one reading in particular. At this Ghazali exclaimed . " Such learned arguments are not known, even to the best of readers."⁵

Qazi Abdur Rashid has written " One day I happened to meet Khayyam at a public bath at Merv. I asked him the meaning of a certain chapter in the Quran, I also inquired why certain terms occurred again and again in these chapters.

1 Aivcenna

2 The ancient capital of Persia It had a population of over a million souls and was a centre of Mohammedan learning Like Nishapui it possessed many beautiful groves and orchards

3 Most probably the Vizier of Sultan Sanjat who reigned from 1117 to 1156 A D

4 Dr Sir Denison Ross in the biographical sketch prefixed to the edition of Fitzgeiald's Rubaiyat published by Messrs Methuen & Co, remarks that this Ghazah should not be confounded with Al Gliazali—the Proof of Islam (In the " Trinkh Hukma al Islam ' of Zaheruddin a) Beyhaqi written before 549 A h (A D 1154) the name is mentioned as Abul Hasan al Ghaizzal. See Bulletin of the School of Oriental Studies, London Institution. Vol. V, part I I I)

5. A compliment to Khayyam, that his knowledge of Religion was far superior to that of the so called professional Quran readers,

Khayyam gave an extempore reply. He explained the interpreters' reasons and arguments with so much ease and amplification that if the whole discourse had been written down it would have made a fairly big book."

Owing to his philosophical ideas, religious men were against him. In this age Imam Ghazali¹ was the leader of the Divines, who had tried to pull down philosophers by writing a book called "Tahafat-ul-Falasifa " (Destruction of the Philosophers). He called upon Khayyam with a view to disputation and asked him that since all the celestial parts were similar and identical in origin, what was the peculiarity in those parts of the heavens which became the poles? Khayyam was very parsimonious in discussing philosophic problems. He at first tried to get rid of him by saying that he had treated this proposition in detail in his book " Arayas-un-Nafayas,"² but when pressed to explain it, Khayyam began with the statement that movement belonged to such and such a category, and dealt with it to such an extent that he had not yet finished his argument when the mid-day call to prayers was heard, and Imam Ghazali left him, saying

حَا الْعَيُّ وَرَهَى السَّاطِلُ اِنْ السَّاطِلُ كَانَ زَهُوًّا

i.e. "Truth is come, and falsehood is vanished,
and shall not return any more,"³

Although Astrology is an obsolete science, yet the Greek philosophers generally believed in it, and this belief was transmitted to the Mohammedans. Khayyam was a perfect

1 Abd Hamid al Ghazali, according to Shibli, Imam Mohammed bin Mohammed Ghazuli (1059 1111 A D), a famous philosopher and divine Author of numerous works on Religion and Philosophy Was for several years a Professor in the Nizamiya College at Baghdad For his many valuable services to Islam, he was called " Hujjat ul-Islam " or the Proof of **Islama** Shibli's "Al Ghazah ' contains an interesting account of the life of **this greatest** of Muslim theologians

2. One of Khayyam's works on Physical science, no longer extant

3. See " The Koran " by G Sale ch XXXV, p 326

master of this science, and was, therefore, called an astrologer. In 508 A. H. (A. D. 1113) the ruling monarch¹ of the day sent his man to Khwaja-i-Buzurg Sadruddin Mohammed bin al-Muzaffar with the news that he wished to go hunting, and therefore, he (i. e. the Khwaja) should request Khayyam to fix such a day, by means of astrological calculations, as would be free from rain and snow After two days of reflection and meditation, Khayyam appointed a day. The monarch started on that day. Hardly had they all gone a mile or two, when clouds began to lower, and soon there was a snow-fall all around. People laughed at Khayyam. The monarch thought of returning from the place, but Khayyam declared that the clouds would soon pass away, and the ground would not be moist again for five days together Incidentally, Khayyam's prophecy came out true.

His WORKS

His works are very limited in number. The Almanac that was prepared is not to be found in our Muslim countries, but Europe has printed and published the same.² The following few short essays³ are mentioned by Shahrazuri:—

1 Sultan Sanjai See Shibli's " Al Ghazali " p 26

2 I do not know on what authority, has Maulana Shibli made this assertion. The Almanac is no longer extant It is not reasonable to surmise that Shibli mistakes the Algebra for the Almanac, for he had actually studied the text and translation of the Algebra published by Dr Woepcke of Paris in 1851, and he had contributed a short note on that work to the " An Nadva " Vol VI, No 5

3 Besides these essays the following works of Khayyam have survived up to this day —

1 *Rubaiyat* The world famous Persian quatrains

2 *Algebra* Translated into French by Dr Woepcke in 1851

3 Some *Duffu ultus of i uclids Defunctions* (This work exists in MS in the Leyden library)

4 *Naoruz Nameh* (A MS. of this work dated 1365 A D is only recently come to light. The famous German scholar D^r, F. Rosen is investigating the matter See his latest work " **The Quatrains of Omar Khayyam** " Published by Methuen & Co Ltd **Lon. 1930**,

A short essay on *Natural Science*.

An essay on *Existence*.

it „ „ *Life and Worldly Troubles*. (This essay has been recently printed in Egypt.)

He has written many verses in Arabic, a few of them are given below from *Shahrazitn*.

يَذِيرُنِي الدُّنْيَا بِلِ التَّنْعَةِ الْعُلَى	بَلِ الْأَفْقُ الْأَعْلَى إِذَا حَاشَ خَاطِرِي
أَصُومُ عَنِ الْفُحْشَاءِ جَهْرًا وَخَفَةً	عَفَا وَأَفْطَرُنِي بِتَقْدِيرِ خَاطِرِي
وَكَدْ عَصَبَةٍ صَلَّتْ عَنِ الْحَقِّ فَاهْتَدَتْ	يَطْرِبُ الْهَدَى مِنْ قَيْصَى الْمُتَقَاطِرِ
فَإِنَّ صِرَاطَ الْمُسْتَقِيمِ نَصَائِرُ	لُصِّنَ عَلَى وَادِي الْعَمَى كَالْقَنَا طِرِ

إِذَا قُتِلْتُ نَفْسِي يَمِينُورٍ نَلَعَهُ	حُصِّلَهَا بِالْكَدِّ كَفَى وَسَاعِدِي
أَمِنْتُ نَصَارِيْفَ الْخَوَادِبِ كُلِّهَا	فَكُنْ يَا رَمَائِي مُرْعِدِي أَوْ مُسَاعِدِي
وَهَبْنِي أَخَذْتُ الشِّعْرَيْنِ مَنَازِلِي	وَفَوْقَ مَنَاطِ الْفَرْقَدَيْنِ مَصَاعِدِي
أَلَيْسَ قَضَى الرَّحْمَنِ فِي حُكْمِهِ بِأَنْ	يُعِيدَ إِلَى خَيْسٍ جَمِيعَ الْمَسَاعِدِ
مَتَى بَاعَدَتْ دُنْيَاكَ كَانَ مُصِيبَةً	فَوَاجِبًا مِنْ ذَا الْقَرْبِ الْمُبَاعِدِ
إِذَا كَانَ مَحْضُولُ الْحَيَاةِ مِثْلَهُ	فَيَتَانِ حَالًا كُلِّ سَاعِ وَقَاعِدِ

عَيْنُكَ دَهْرًا طَوِيلًا فِي الْفَيْسِ أَيْج	هَزْنِي وَدَادِي إِذَا ذُو حَلَّةٍ خَانَا
فَكَرَّ الْفُكْتُ وَكَمْ آخِيكَ عَزَّاج	وَكَمْ تَبَدَّلَتْ بِالْأَخْزَارِ أَخْرَانَا
وَلَكْتُ لِلنَّفْسِ لَمَّا عَزَّ مَطْلِبُهَا	بِاللَّهِ مَا تَأْتِي مَاعِشَتِ إِنْكَانَا

*Translation of Khayyam's Arabic Verses**

If my mind be perturbed, the world, nay the seven heavens, nay the loftiest horizon, exercise their diplomacy on my behalf.

I abstain (lit. fast) from indecency, openly and secretly, keeping myself pious; and my breaking the fast consists in the purification of my soul

And how many a band of people, who had gone astray from the right path, have been guided towards the right path through my overflowing bounty.

In reality the right path is one's own insight, which acts as a bridge across the ravine of error (lit blindness).

When my soul is contented with what little means of subsistence my hands and arms have obtained,

Then I have no fear of the vicissitudes of Times, so, O Time, I do not care whether you threaten me or promise me help.

And supposing that I, as it were, had taken my abode in the two stars of Sinus, and my course lay beyond Farqadain (two stars near the Pole),—

Has not God decreed that all good fortune at last changes into misfortune.

When you depart from your world, it is a calamity, then (J the wonder, of the living in this world and the one who departs.

When the upshot of life is death, then the condition of one who is always bestirring himself and the condition of one who sits idle are equal

* This translation of Khayyam's Arabic verses is done by Prof Abdul Aziz Meman of the Aligarh Muslim University To the best of my knowledge, no English translation of these verses has been published in Europe or America A German translation by Dr F Rosen appeared in 1926, in the " Z D. M G " Vol 58, pp 303 304

I have lived a long age in search of a friend who will care for my friendship when every other friend betrays.

How often I have made friends with the undeserving, and thus exchanged one sorrow with another.

I said to my soul when the achievement of its object became difficult, "By Cod, thou shalt not find a worthy man as long as thou livest."

RUBAIYAT¹

Khayyam was a perfect master of Philosophy, Astrology Jurisprudence, Literature and History, yet, it is surprising that in spite of this constellation of acquirements the horizon of his fame is absolutely dark.

The thing which has immortalized him for eight hundred years, are a few Persian quatrains, and they are the mainstay of his fame. Europeans have shown a thousand times greater solicitude for these Rubaiyat than Mohammedans.

The original subject of my book- is Poetry, I must, therefore, first of all, see to the poetical side of the question in investigating these Rubaiyat. Let it be granted that these quatrains do not contain any philosophy, any moral precepts or any complicated points. The only question is to find out whether these poems possess the beauty and lucidity of diction, in other words, we have to decide that if Khayyam was not a philosopher, was he not at least a good poet ?

Now the most essential item in Poetry is the charm and novelty in the style of diction. A poet takes an ordinary thing for his subject and describes it in such a rare and pleasing manner that all are moved to ecstasy. There are various

1 "Rubaiyat" is the plural of "rubai" which is a stanza of four lines, the first, second and fourth lines of which rhyme together, the third one is blank, but sometimes all the four lines are rhyming. Each "rubai" is a **Complete** poem in itself, and has no connection with the one that precedes or follows it.

2. i. e. "Sher ul 'Ajam."

ways whereby this charm in the style of diction is produced. Sometimes, it is the mere ease, brilliancy and purity of language, sometimes it is the change in the ordinary form of expression; sometimes it is the poetical style of arguments; sometimes it is the wit and humour; and sometimes it is the "singularity of comparisons and metaphors that produces this effect. The truth is that these beauties cannot be fixed and specified, the hearers only feel that something has touched their hearts, but they do not know what it is that touched thorn and how and why.

خوای همین کرمش و لار، حرام نیست
بسیار شیوه‌ها است نشان‌را که نام نیست

Their only charm lies not in graceful gait,
Fair ones have charms we cannot numerate.

Khayyam's quatrains are innumerable,* but, they all

* The exact number of quatiains written by the poet is not ascertained. The number varies differently in different MSS and Lithographed Editions of the Rubaiyat, as will be seen from the following table —

MSS.	DATE	QTRS	LIBRARY
The Ouseley No 140	865 A II (A D 1460)	158	The Bodleian, Oxford, England
Suppl Peis No 1417 ff 59 86	879 " " (" " 1474)	149	The Bibhotheque Nationale, Paris
Ancient Fonds No 349 ff 181 210	902 " " (" " 1496)	213	do
Suppl Pers No 823 ff 92v-113r	934 " , (" , 1528)	349	do.
Suppl Per- No 826 ff 390v 3941	947 " " (" " 1540)	74	do.
The Manuscript	961 " " (" " 1553)	604	The Public Library, Bankipore
or 331	1033 " " (" " 1623)	545	The British Museum, London
or 5011	1079 " " (" " 1668)	400	do.
	Copied in A D 1840	369	The Nawab of Tonk's Library
Suppl Pers No 1481	No Date	34	The Bibhotheque Nationale, Paris.
Petermann 56 it 88v—101	" "	238	" Staatsbibliothek, Berlin.
The Manuscript or 59bb	" "	269	" British Museum, London
" "	" "	290	" Asiatic Museum, Leningard.

treat of a few selected topics only—"Instability of the World," " Exhortation to live happily," " Praises of wine," " Fatalism" and " Penitence and Pardon." He mentions each of these topics a hundred times, but every time in such a different way, that it wears a new aspect.

The subject of warning mankind against the instability of the world is a very commonplace one, but every time Khayyam finds out such a novel way of expressing his ideas that it produces a new effect. The topic of Penitence and Pardon is also a worn-out one, but the way in which Khayyam presents it is such that he moves his hearers to tears. In several places leaving aside this touching style, he adopts a style of arguments, and he is so strong therein, that it is impossible to refute him. Compare the following examples

R u m

بر سبب غم بدیدر من رحمت کن
 بر جان و دل اسیر من رحمت کن
 بر پای خرابابرو من بهسای
 بر دست بهالگیر من رحمت کن

Have mercy on this woeful breast of mine,
 And on my heart and soul in their confine,

MSS.	DATE	QIKS	LIBRARY
The Manuscript No 367	No Date	40b	The Bodleran, On ford, England
„ Lithographed Ed	178 A D	438	Published at Calcutta
„ „	1836 „	438	Published at Calcutta
„ „	1857 „	4b4	„ „ Teheran
„ „	1863 „	'	„ „ Tabriz
„ „	1880 „	756	„ „ Bombay
„ „	1888 „	453	„ „ St Peters burg
	1894	770	„ „ Lucknow

For further information on the subject consult the following works
 " Recherches Sur les Rubaiyat de Omar Hayyam " Dr Arthur Christensen.
 "Critical studies in the Rubaiyat of Umar i-Khayyam" Dr Arthur Christensen. "The Journal of the Royal Asiatic Society" April 1898,
 pp. 349 366

Pardon tin feet that tavernwards depart
 Forgive this hand that holds the cup of wine.

He prays for pardon, but not for himself, rather for others, that is, for arms and legs (though the arms and legs are his own), this tends to add force to his prayer, because to pray for one's self is after all selfishness. The thing is that he can easily prove the innocence of the organs as they are mere tools and unable to do anything of their own accord. The companionship between arms and legs have also produced a pleasing figure of speech.

در ملکِ تو ارطاعتِ ما هیچ فرود
 و در معصیتِ تو هیچ اتصالِ بود
 بگدار و مگر زانکه معلوم شد
 گردیده دیری و گردانده رود

Naught adds my virtue to Thy Sovereignty,
 And my past sins can do no harm to Thee,
 Forgive me then, O Father, I'm convinced
 Thou'rt slow to seize and quick to set us free,

He addresses God and says, " O God, if I paid homage to Thee, did it in any way add to the improvement of Thy Sovereignty? And if I committed sins, did it in any way harm Thee? O God, forgive me and do not find fault with me, I am convinced Thou art slow to seize and ready to set us free.

من ندانم عاصیم رضائی تو کجا است
 تاریک دلم بود صنائی تو کجا است
 مارا تو بهیست اگر نه طاعتِ بهیست
 آن بیع بود لطف و عطائی تو کجا است

I'm a sinful slave, where is Thy grace divine ?
 My heart is dark, let Thy pure lustre shine!
 If Heaven Thou givest as my virtue's wage
 A barker 'tis, where is free-gift of Thine?

How like a poet he wishes to compel God to grant him forgiveness by saying, " O God' if Thou wilt grant me Heaven in consideration of my devotion it will be a mercantile transaction (which is the business of merchants and not that of Kings and Emperors), where is that grace and favour of Thine, of which we have been hearing long stories all along ?" The same subject has been dealt with by Shaykh Sadi* in his " Gulistan," and it is considered to be one of the beauties of that book—

ندریوزده گری آمده ام نه به تجارت

" I have come to beg and not for trade,"

آنم که پدید گستم از قدرت تو
صد ساله مندم نیاز و نعمت تو
صد سال نه امندهاں گم خواهم کرد
تا حرم من است نفس یا رحمت تو

I am, O Lord, as Thou createdst me,
Thy grace has saved me for a century,
A century more I'll live in sin to know
If sins of mine exceed God's clemency.

Just see, how he prays for forgiveness, he says, " Knowingly will I commit sins for years together, I want to ascertain whether my sins are greater than Thy mercy. I want to see **which** of the two is triumphant in the end."

فریاد که زمر دشت بر ایمنه
هم نشم حرام هم نفس آلوده
فرموده ناکرده سه رویم کرد
فریاد ز کرده های لا فرموده

A famous Persian poet born at Shiraz in 1184 A D Spent years in **travel** and wrote innumerable works, both in prose and verse, the most celebrated of these is the "Gulistan" or the Rose Garden, which is a collection of short stones full of wise saws and philosophical reflections He **died in 1291** A D. at the very advanced age of 107 yea-s.

Alas ' in vain my life has run its race,
 My deeds and thoughts are all devoid of grace,
 Oh that I did from what I should abstain,
 Thus doing wrong has blackened all my face.

He has explained duties as *things forbidden to be done* (فرموده ناکرده), and crimes as *for bidden things done* (کردهای نافرموده),

It is well-known that on one occasion Khayyam's flask of wine slipped from his hands and broke to pieces, upon which, he wrote the following rubai —

ابرق می مرا شکستی رتا
 تو من درر چیس را نه بستی رتا
 روحاک نهی منی لعل مرا
 خاکم بدهن که سحر مستی رتا

My flask Thou brok'st, my wine Thou didst outpour,
 And closed on me my only pleasure's door,
 Dust in my mouth, O Lord, I must declare
 Sure at that moment Thou wert sane no more.

They say that on account of this arrogance God punished him and his neck became crooked, upon which he said *a propos* —

لا کرده گناه در جهان کیست نگو
 آن کس که گنه نه کرد چون کیست نگو
 من نه کنم و تو بد مکافات دهی
 پس فرق میان من و تو چیست نگو

What man on Earth has sinned not ? Tell me, pray,
 How lives the man that sins not ? Tell me, pray.
 If Thou with ill requit'st my evil deeds
 Where lies the difference 'twixt us ? Tell me, pray.

That is to say, if I did an evil thing and Thou gavest me an equally evil punishment, then Where lies the difference between Thee and me ?

Many poets have written on this subject of praying for divine forgiveness. Nizami says —

گناہ من ار نامدی در شمار
ترا نام کی بودی آمرزگار

*If I had not committed the sins,
How couldst Thou have been called the Forgiver ?*

An Urdu poet says:—

عوص نہ لے میرے جرم و گناہ بھد کا
الہی تھکو غفور الرحیم کہتی ہیں
کہیں کہیں نہ ہندو دیکھکر مصعبہ محتاج
یہ اُن کے بندے ہیں جسکو کریم کہتی ہیں

Revenge not all my sins, for men believe
Thou art most kind, and willing to forgive,
Lest my poor plight some toe might thus decry—
" Look at this wretch who serves the Lord most High."

But Khayyam's style and arguments are altogether different. He argues like a poet, and in cases of punishment he draws a parallel between the culprit and the master, and then instead of positively asserting his statements, he asks questions which are most effective and unanswerable

WIT AND HUMOUR

Khayyam, in spite of his being a philosopher, possessed a natural gift for wit and humour, therefore he has treated many subjects in a witty and humorous style. For example

ای جوح ر گردش تو خرسند نیم
اراد کنم کہ لائق بند نیم
گر میل تو با بیخود و نااہل است
من بیر چنان اہل و خرد مند نیم

*Thy wheeling course displeases me, O Sky'
Free me, for I'm unfit for Tyranny '*

If thou to worthless fools alone art kind,
Be kind to me, a worthless fool am I.

It is a common belief of the Asiatics that the Skies do not give peace and comfort to wise men of the world. Khayyam addresses the heavens and says, " I am much oppressed by thy ways, O Sky, if thou hast regards only for fools and blockheads then know that I am not very wise or very intelligent.

در مسجد اگر بھر نیار آمده ام
بالا کہ نہ از بھر بھار آمده ام
یکروز ایھا سعادۃٔ ذر دیدم
آن گم شدہ است ازان نار آمدہم

Although to mosque I duteously repair,
But, in the name of God, 'tis not for pray'r,
One day I stole a prayer-mat, that's lost,
And looking for one more, I still go there.

گویند کہ مے محوّر کہ شعبان نہ رواست
نہ بھر رحب کہ آن مہ خاص، خداست
شعبان و رحب مہ خداوند و رسول
ما مے رمضان خوریم کان خاص است

In Shaban I am asked to drink no wine,
Nor in Rajab which is a month divine,
If God and Rasool claim these two as theirs,
In Ramzan will I drink, that's surely mine.*

In Persia almost all the months of the year have got special names, for example, Shaban is called the month of Rasool, and Rajab the month of God.

Khayyam says that people forbid wine-drinking during these months, as they are the months of God and His Prophet,

* Rajab the 7th, Shaban the 8th and Ramzan the 9th month of the Mohammedan year. Ramzan is the month during which Muslims observe a rigorous fast every day from Sun rise to Sun set

and certainly this advice is true, and for that reason, **I drink wine during** Ramzan, as that is our own month.

گویند که آن کسان که نابرهبرانند
 ران سال که نهبرند بران سان خیزند
 ما نا می و معسوی از اہم مطمئن
 تابو کہ نسر آن چنان انگیزند

They say, that as a pious person dies
 So he again on Final Day shall rise,
 That's why with Wine and Love I like to stay
 That I may wake up from my grave likewise.

It is well known¹ that a man will rise, on the day of the Resurrection, in the same condition in which he dies. Khayyam says that this is the reason why I pass my days and nights with Wine and the Beloved, so that I may wake up on the Last Day in the same state.

گویند کہ ماہ، روزہ نزدیک رسمید
 من بعد بگرد، نادرہ نہوان گردید
 در آخر، شعبان بہورم حمدان ہے
 کاندہ رمضان مسک ہسم تاحید

The Moon of Fasting-month² is seen they say,
 And 1, from wine my hand must keep away,
 Next Shalan's³ end I'll drink such floods of wine
 That rise I not before Id's⁴ festive day.

In Persia all the wine-bibbers abstain from **drinking wine in** the month of Ramzan, Khayyam says that he **will drink** so much of it, at the end of Shaban, that he may **remain** intoxicated till the Id Qani⁵ has made this subject **natural**:

1. That is to say, it is a well known belief of the people.

2, i. e. Ramzan 3. The month preceding Ramzan. 4. The New year's day which falls on the first of Shaval

5. A little known poet of II Kham period (1265—367 A. D)

مے خوردن، این ماه روائیسف و لیکن
 مستانه توان خورد نه مشب یکدو سه ساغر
 یا خورد بران گونه نماید که زمستی،
 تا شام دگر برنتوان خاصه و ابرو

In Ramzan wine's forbid, and still, one might
 Drink one, or two, or three cups in the night,
 And in his bed, dead drunk, in sleep remain—
 Till day fleets by and night comes on again

But, another poet has adopted the finest style, in an
 ode whose rhyming words are *نمی دانستم*; he says—

فرب یک ماه نه مستانه امارت کردم
 اثاثا رمضان بود نمی دانستم

Once, for a month in Tavern I did bide,
 And did not know when 'twas the Ramzan tide.

هرگز که طلوع صبح اردن باشد
 باید که یکف حام، مروتی باشد
 گویند نه افواه که مے تلخ بود
 شاید که بهر حال که مے حق باشد

When Dawn's blue rays with parting Night entwine,
 Let your hand grasp a cup of sparkling wine;

Its taste, like truth, is bitter in the mouth,
 Hence, we may call it "Truth"—this juice of vine,

There is a saying in Arabic *الحق مرّ* ¹⁴ Truth is bitter,"
 Khayyam says that the taste of wine is also bitter, and there-
 fore, it seems that wine is truth. Mirza Ghalib* has expressed
 the same idea in a different way—

*A world famous Muslim poet of the nineteenth century A man of
 scientific vision, who, like Umar Khayyam, used to drown his sorrows in
 the cup of Mine The late Shums ul Ulema Maulana Altaf Husein Hali's
 "Yadgar i Ghalib" is a very informative work on the life and poems of
 Mirza Ghalib. An edition of Ghalib's *dilan* or collection of poems is also
 published by the kawam Press of Berlin, Germany

نکفتہ کہ نہ تلخی نثار و پند پذیر
 برو کہ بادۂ ما تلختر از پی پند است

Don't you advise to hear and bear a bitter truth ?
 Away, my wine's more bitter than this truth, forsooth.

That is to say, do you not instruct us that man should endure bitter things and listen to admonitions'? If that is so then our wine is bitterer than your advice, why do we require other bitter things ?

دستِ عومے کہ جام و ساغر گیرد
 حسیست کہ آن لافز و منبر گیرد
 تو را هد خشکی و منم فاسق تر
 آنس نیستند که در تو گبورد

Alas! it hands like mine the Cup forsook,
 And leaning on the Pulpit grasped the Book ,
 Thou art a bigot dry, I'm wet with wine,
 Heard'st thou a wet thing fare ever took ?

من در رمضان روزه اگر میخوردم
 تا طن نبوی که بی حر میخوردم
 از مصیبتِ روزه روز، من چون منب شد
 پنداستم بودم که سحر میخوردم

If I did eat in holy Ramzan's spite,
 It was not due to ignorance outright,
 Methought it was the proper break-fast time
 For, tasting toils had turned my days to night

طعم نہ نثار و روزه خون مائل شد
 گفتم کہ مرادِ گایم حاصل شد
 افسوس کہ آن وضو نہ نالے بتکسبت
 وان روزه نہ نیم جرحہ سے باطل شد

Methought, when I inclined to pray and fast,
 My heart's desire was attained pt last,

Alas! a breath of wind, a drop of wine,
Spoiled my ablution and annulled my fast.

Besides humour this rubai contains a hint **at the hollow-**
ness of the adoration of those people **who** say **their** prayers
and observe fasts only for show.

گویند کہ فردوس نرین خواهد نود
آنها مے تاب و حور عین خواهد نود
گر ما مے و معشوق گریدیم ہ ناک
حور حاتمہ کار جنس خواهد نود

" In Paradise are Huris* sweet and fair,
And wine to drink in plenty," men declare ;
Then li I choose them here on Earth, why fear ?
Since, such will be the end of the affair.

As regards those people, who are convinced that there
will be the enjoyment of corporeal pleasures in Heaven, and
that they will get wine and Huris, Khayyam humorously
tries to give the go-by to their belief by asking them, " If
all this is going to happen hereafter, what is **the harm** if I
adopt those things in this life ?"

زاهد گویند بہشت با حور خوش است
من میگویم شراب انگور خوش است
این نقد بگیر و دست اران نسہ ندار
اواز زہل مشیدن از دور خوش است

" Sweet are the maids of Heaven," Zealots say,
But, sweeter far this juice of grapes to-day;
Come, take this cash and let that credit go,
The din of drums is sweet when far away.

مارا گویند دورخی نامد مسہ
قولی است خلف دل درو بتوان مسہ
گر عاشق و مسہ دورخی خواهد نود
فردا بینی بہشت را چون کف دست

* Beautiful damstfs.

¹¹ Hell is the drunkards' lot," they say to me,
 A saying 'tis with which I can't agree,
 If Hell exists for all who love and drink
 Then, empty as my palm Heaven will be.

That is, if it be true that the lover and the drunkard cannot get to Heaven, then take it for granted, that Heaven will be lying empty like a flat plain, meaning that love and ecstasy are the necessities of human nature Who is without them?

گویند نهیست و حور و کوثر باشد
 حور و شهد و شیر و شکر باشد
 یک جام بده در نادم ای ساقی
 نشد در هزار نسیم نهر باشد

There's Heaven, Hruis, Kausar's Fannat, they say,
 Where Streams of Wine, and Milk and Honey play
 Give me a cup, O Siqi, better far
 Than thousand hopes is present joy to-day.

ار هرحم خورد مرد شراب اولیائ
 تا سرخشان دادند ناب اولیائ
 عالم هم سرسبز و ناطق است خراب
 در حائے خراب هم خراب اولیائ

'Tis well, with all the cup of wine to drain,
 Better, with her who holds my heart in chain,
 And since this world is good for naught, my friend,
 'Tis best, that we from wine do not refrain,

مایتم خریدار منی که نه و نو
 وانگاه فروشیده عالم به دو حو
 گشتی که پس از مرگ کجا خواهیم رفت
 من پیمیش من آر و هر کجا خواهیم رو

*The chief stream in the Mohammedan Paradise whence all other streams flow, whose water is supposed to be sweeter than honey and whiter than milk.

We purchase wine though old or new it be,
 And for two grains our worldly goods sell we,¹
 Thou askest where thou'lt go to after death ?
 Bring wine and go wherever it pleases thee.

آن ناده خوشگوار بردستم نه
 آن ساغر خون نگار بر دستم نه
 آن مے که در زهر نه پدید تر خون
 دیوانه شدم ببار تو دستم نه

Give me, O Saqi, thy delicious wine,
 Hand me the Cup so lovely and so fine,
 Pour me the liquor that's like unto a chain,
 For, I am mad, with chains my hands entwine

نه لائق مستم نه در خورد کنست
 ایرد داند گل مرا از چه سرمست
 نه دین و دنیا و نه آمدن نهست
 خون کافر درویشم و خون قصه رشت

Unfit for Mosque, unfit for Convent-cell,
 What stuff am made of, God alone can tell,
 Like a godless dervish² or a woman leud,
 No hopes oi Heav'n have I, no fears of Hell.

One cannot find a better example than this of excluding oneself from the world and religion. The infidel beggar and the ugly harlot being excluded from both the world and religion.

ADMONITION ON THE INSTABILITY of THE WORLD

To warn mankind against the instability of the world is one of the chief objects of all the great poets, Sadi³, Hafiz⁴,

1 The meaning is that wine drinkers do not care either for this world or the next

2 A mendicant

3. See note on page 68

4. A famous Persian poet who died in 1391 A D He is called the Anacreon of Persia on account of his lyrical odes written in praise of **wine and beauty**. The Muslims look upon him as a great feiin

Ibn-i-Yamin, Nasir Khusraw¹, and Sahabi³ have all dealt with it. But the real beginning was made by Khayyam, and he developed it to such an extent that Sadi and Hafiz, great poets as they were, only seemed to follow his teaching. This subject, besides teaching us a lesson, also enables us to estimate Khayyam's poetic talents. He has treated this subject hundreds of times, but by the power of his imagination he so transforms it, that every time it touches our hearts as a novelty.

خاکی کہ زیرِ ناله هر حیوان است
دلف، صمغی و عارض، حائانی است
هر حشمت که بر کمره ایوانی است
الکسب، وزیر و سر، سلطان است

There lies in dust beneath each creature's tread,
The locks and cheeks of beauties gone and dead,
And in each brick that forms the palace-wall,
A Vizier's finger or a Sultan's head.

Shaykh³ Sadi has written fictitious stories to illustrate this theme. For example, he says —

شبهدم که یک نار در دحل
ستون گیس با حائیه کتار
که من و پدر، فرمادهی داشتم
نه سر بر کلاه، مهی داشتم

1. A great traveller and a voluminous poet The other poets mentioned by Shibli are not so famous today as Sadi or Hafiz or I mar Khayyam

2 It is interesting to note that Mauana Shibli, in one of his letters written to the famous Urdu author Mirza Asadullah Khan Saheb, refers to the Rubaiyat of SAHABI in the following terms —

"EUROPE HAS ESTERMED KHAYYAM, BUT IT WOULD HAVE
OPENED THEIR EYES STILL MORI IF THEY HAD BEEN
ACQUAINTED WITH SAHABI ASTRABADI WHOSE TEN
THOUSAND PHILOSOPHICAL RUBAIYAT ARE INSTANT
I HAVE GOT ABOUT A HUNDRED OF THESE QUATRAINS
YOU WILL HEAR THEM ONE OF THESE DAYS"

(See "Makatibi-Shibli" Vol II, p 200. Letter 12.)

3. **شیخ** is a title of honour It was conferred upon Sadi by the people on account of his age, genius and piety,

I've heard that on the Tigris' bank, one day,
 A skull addressed a Hermit in this way
 "Once, on my head I wore a royal crown,
 Mine was a ruler's glory and renown,"

Again, in another verse he has expressed it in a very touching style —

ددم تیسیم رخ زور ز نعل خاف
 بگوش آمدم ناله دردناک
 که زنه از اگر مردی آهسته تر
 که چشم و ساگوش و روی است و سر

Once with my axe I struck a piece of ground,
 And to my ears came forth this painful sound,
 "If man thou beest, be more kind, take care—
 Man's eyes, and ears, and face, and head are there."

i. e. One day I hit my shovel on a heap of earth, and this painful voice fell upon my ears—"Do it a little more gently, Sir, there are eyes, ears and heads hidden here, take care you do not hurt them'" But all these ornamentations of Sadi are but the imitations of Khayyam's picture book. Compare the following —

دی کوره دده دیدم اندر بازار
 بر تاره گلیه لکد همی زد بسبار
 وان گل بران، حال نا اومی گفتم
 من همچو تو بوده ام مرا نیکو دار

In market-place a potter, yesterday,
 Such blows bestowed upon a lump of clay,
 Methought, the wet clay cried in mystic tongue—
 "I was like thee, be kind to me, I pray."

Now in Sadi's verses, though enumeration of the different parts of the body and the request to be gentle have produced a peculiar effect, yet the request for mercy is more prominent in Khayyam when he makes the clay declare

" I was once like you, therefore, behave kindly towards me
He has treated this subject in a still more effective style—

پس از من و تو لیل و نهار بودست
گردنده فلک برای کاری بودست
ربهار قدم نهاد آهسته نه
کین مردمک جسم نگاره بوده است

There have been Days and Nights before we came,
And skies have rolled for ages all the same,
Take care and gently tread upon the dust
'Twas once the eye-ball of a pretty dame.
Look at a few more aspects of this subject—

این کُله رباطرا که عالم نام است
آرامگر انلی صبح و شام است
برمه است که وامده صد حمید است
فخرت است که نکم گاه صد بهرام است

This world is but an ancient inn, I say,
Where Days and Nights alternate hold their sway,
A bundled Jamshids¹ gathered on its ground,
A hundred Behrams² in its bosom lay.

خوش ناس که حصّہ بیکران خواهد بود
بر حرج قران اخراں خواهد بود
خسّی که رقالب نو خواهد ردن
ایوان و سراء دیگران خواهد بود

I Jamshid was the fourth monarch of the Peshdadian Dynasty of Persia, he possessed a cup known as the " Jehan numai Jam i-Jamshid " or the world showing cup of Jamshid, which reflected Past, Present and Future at the will of its? owner

2 Behram the Gur, a great king of the Sassanian Dynasty He was very fond of hunting the wild ass and was drowned in a morass whilst pursuing that animal. Khayyam refers to him in one of his quatrains (No 210 of the Luck Ed) as follows—

بهرام که گور می گرفته هم عمر نیکر که چکوله گور بهرام گرفت
ie

Behram, who all his life caught the Gur (the wild ass), see now, how the Gur (the grave) has caught Behram ' ,

Be glad, in endless sorrow thou shall lie
 When evil comets¹ overcrowd the sky :—
 Thy clay they'll fashion into bricks and rear
 Another's house or caravanserai.

اے کورہ گر آب نوح اگر ہسپاری
 تا چند کسی نو گل آدم خواری
 انگشت مریدون و کف کھسرو
 بر حرح نہادۂ چ می پنداری

Drink wine, O Potter, be thou wise to-day,
 How long wilt thou abuse poor human clay?

King F'ridun's² finger, Khusro's palm, I see
 Placed on thy wheel, what meanest thou, I pray?

i e. O Potter, dost thou know anything as to what thou
 hast placed upon thy wheel 2 Faridun's finger and Kaikhusro's
 palm'

حامی اسب کہ حقل آدمی مبرندش
 صد نوسہ ر مہر نو رمیں مبرندش
 وین کورہ گر دھڑ چسں حامی لطیف
 می سارو و نار نو رمیں مبرندش

There is a Cup¹ so rare, so full of grace,
 A hundred times one longs to kiss its face,

The original word is " conjunction of stars " which is considered an ill omen Khayyam says that before the conjunction of stars in the sky portend your death and make you miserable, enjoy yourself in the present Remember, that once you are dead and buried, you will be dust unto dust, and your dust will be utilized in the manufacture of bucks, wherewith people will build palaces and rest houses for others

2 Faridun, a very just and liberal prince of the Peshdadian Dynasty of Persia, who had overpowered Zohak, the tyrant When at the zenith of his fame he is said to have divided his kingdom between his three sons and devoted himself to the service of God

3 Kaikhusro, a king of the Kyaman Dynasty of Persia.

4. The human head, the shape of winch resembles an inverted bowl The poet questions, " Why does God destroy such a rare and lovely cup that He has created and which is a master piece of His workmanship " In other words, Why does God destroy what He creates Why should He annihilate man

And yet, the Potter of the World, unmakes
This master-piece of His, and leaves no trace

بر سنگ دلم دوش سموي کاشي^۱
سر خوش بدم که کردم این اواناشي
نامن نرمان. حال مي گشت سبزو
من خون تو بدم بونيز خون من باشي

Against a stone, I dashed my bowl last night,
Bad was the act, but I was glad outright ;
To me the bowl in bowl's own language cried
" I was like thee, and thine shall be my plight."²

این کوره خون من عاشق راز بوده است
واندر طلب روزه نگاره بوده است
این دست که بر گردن او مي نهني
دستي است که در گردن ياري بوده است

Like me a lover was this jug of wine,
And for to see his loved one's face did pine
The curving handle that thou see'st once did
Around a fair one's slenderness entwine,

WINE

Just as in Arabia, Abu Nuwas³ was a lover of wine, so
in Persia, Khayyam was a much oppressed devotee of the
round-going cup. The tumult, the insolence, the rapture
and the boundless zeal with which he speaks of wine, clearly

1. " A bowl made in the city of kashi (Indian " Shibli

2. " I was a human being like you and time will come when you will
be an earthen pot like me " Of the epitaph

" Stranger, pause as you pass by
As you are now so once was I
As I am now so you must be
Prepare for death and follow me "

3. Abu Nuwas, author of The Thousand and One lights, was the court-
jester of Harun ar Rashid, the most renowned of the Abbasid Caliphs The
'lyrical poems of Abu Nuwas are written in praise of wine and beauty He
died in 810 A D.

prove that he did certainly drink wine and drank it openly.¹ It is a pity that he was a learned man and a philosopher, and not a Sufi,² otherwise, his wine, like **that** of Hafiz, **would** be considered *the Wine of Divine Knowledge*.³

Nearly half the number of his quatrains **deals with wine**. Many of the thoughts and ideas that he has **expressed regarding** wine are borrowed by Khwaja Hafiz and **rendered more** playfully. But Khwaja Hafiz has not yet attained that height of ecstasy and selflessness which is to be found in Khayyam's writings.

میں نے میرے لائبہ دینے کو نہواں
 ہے جام کسبیدہ نارتیں نہواں
 میں ہندہ آن دم کہ ساقی گوید
 یک جام دگر بگم و میں نہواں

Without pure wine I cannot live a day,
 Without a cup my body's strength gives way,
 I am that moment's slave when Saqi⁴ cries,
 " Have one more cup," and I cannot obey.

1 Mi Mir Wah Ulli, i. A , il B the learned author of " Kas ul Kuam does not fall in with this opinion of Maulana Shibli He argues that there ate no historical proofs to support this opinion, and if only the tumult and insolence with which Khayyam speaks of wine is taken as a sufficient proof of wine drinking, then there is hardly a poet, from the days of Rudaki down to the present generation, who might not he called a drunkard, because every one of them has sung of wine See " Kas ul-Kiram " pp 48 49

2. A *sufi* is a mystre , who believes in the unity and omnipresence of God, and who has, for His sake, relinquished the world Sufis are, generally, latitudinarians and do not care tor forms and creeds of faith. They love God for God's sake, and are unmindful of the threats of Hell and hopes of Hea\en They talk of the Tavern, the Saqi, the Wine and the Beloved, but their language is allegorical, they are absorbed in Divine contemplation , their Tavern is a place of worship, their Saqi is the wise man who guides them, their Wine is Divine Knowledge and their Beloved is God Himself.

3 Literally **مشراب**, معرفت.

4 The cup-bearer who server *wine* in the taverns.

مايٽم خريدرا مے ڪنھن و نو
وانگاہ فروختهء عالم بدو هو
گفتي ڪہ پس از مرگ ڪھا خواهم رفت
مے پيس، من آر و هر ڪھا خواهي رو

We purchase wine though old or new it be,
And for two grains our worldly goods sell we,
Thou askest where thou'lt go to after death?
Bring wine and go wherever it pleases thee.

Look at the audacity and carelessness, a man absorbed in religious contemplation of the Final Day, approaches Khayyam and most anxiously inquires as to where he shall have to go after Death How frankly does he reply ?—" Sir, bring wine, place it before me, and go where you like, I don't care."

Notwithstanding all this, it appears by further study and investigation that though Khayyam was addicted to drinking wine, it was not as a libertine, but rather as a philosopher. But even that is forbidden and unlawful according to the Mohammedan Law. Khayyam declares that in drinking wine one must observe certain conditions Who should drink wine ? How much should he drink it ? In what company should he drink ? If you observe these conditions, you will be convinced that none can drink wine except a wise man, for the reason that only the wise can observe these conditions.

مے ڪرچ ڪرام اسف واي ٿا ڪ، خورد؟
انگاہ ڪ، مقدار؟ و دگر نا ڪ خورد؟
هروگاه ڪہ اني چهار شرط آيد جمع
پس مے نهورد مردم، دانا ڪ، خورد

Wine is forbid, but who are you? take care,
How much of it you drink? with whom and where?

When these four points are well observed, then,
None but the very wise the cup may share.

Then ho clearly tells us how to drink—

کم کم حور، و گے گے حور، و تھنا می حور

Drink little by little, and now and then, and when you are alone.

حور ہسبازم طرب ر من پنہاں است
حور مسست شوم در خردم نقصان است
حال است میان، مستی و ہسبازی
من بندہ آن کہ رندگانی آن است

Sobriety with no delight is fraught,
And getting drunk obstructs the flow of thought,
Twixt drunk and sober there's a middle state,
Its slave am I, it is my life, my lot

That is to say, neither that state of drunkenness is approvable when a man is dead drunk, nor that when it produces absolutely no effect. There is a state midway between drunkenness and sobriety, and I am its slave.

حور بادہ حوری ر عقل نیکوار، مسو
مدهوش مہاش و چہل را خانہ مسو
خواہی کہ مہ لعل حلالہ نامند
ارادہ کیسے مہوے و دیوارہ مسو

If you drink wine, drink like a man of sense,
Do not get drunk, and sink in ignorance,
If you should have Red Wine allowed to you
Do not be mad and give no man offence.

گر بادہ نمی حورم نسان، خامی است
ور نیر مدام مہورم بدنامی است
مے شاہ و حکم و رند ناید کہ حور
ور ریں نہ نہ مہور کہ دمنش کامی است

If wine I drink not, surely it's a blame,
And if I drink it e'er it spoils good name,

A king, a sage, a libertine can drink,
 Drink not at all, if this you cannot claim.

There is no doubt about it that wine-drinking, even in moderation, is unlawful under all circumstances, and any person who preaches its lawfulness, commits a great sin. But suppose that two persons come up before you. One of them is good-natured, sincere, truthful and honest, but he drinks wine. The other does not drink wine, he says his prayers and observes his fasts too, but he is busy all the while with slander, backbiting and crimes, he misappropriates the funds of the chantable endowments, and moulds the religious injunctions to suit his own desires. Which of these two would you prefer ? Just think over it. Some people who do not drink wine often fearlessly commit crimes that are worse than wine-drinking. Khayyam addresses such people and says—

تو ہر ہمی کنی کہ مے می نہ خوری
 صد کار کنی کہ مے عالم است اورا

Thou boastest thou dost not drink mine. Thou doest a hundred things in comparison with which wine-drinking is nothing.

Khawja Hafiz has dealt with this problem very eloquently

معلم مدرسم دی مسیت بود و فروغ داد
 کہ مے حرام ولے نہ مال اوتاف است

The College-tutor drank his fill,
 And to this truth gave vent,—
 Wine, though forbid, is better still,
 Than funds in trust misspent.

PHILOSOPHY

What is *Philosophy* ? " It is the correct understanding of the origin of things " When we look at all those things that surround us, we naturally ask ourselves what these things

ate. How have they come into existence ? What has caused them to appear ? Are they single or compound ? What is their nature ? What are their properties and peculiarities ? Later on, we see things coming into existence, either simultaneously or one after the other, and the question arises whether there is any special relation between them or are they joined together by accident ? If they are related, what sort of a relation is it ? How is it there and why ? In short, all the questions of this kind constitute the pith and kernel of Philosophy, and it is the duty of philosophers to answer them. But of all these questions, the one of greatest importance is this : Can we know the origin of things ? Philosophers have generally answered it in the affirmative, but there have been such Philosophers also, and there are such even now, whose opinion is that we cannot know the origin of anything. Herbert Spencer has divided things into two classes (1) those things that are beyond human understanding and are excluded from man's circle of knowledge, (2) those things that are under the control of his knowledge. He has written a special essay on the first kind and proved that we should not endeavour to investigate them. The German philosopher Schopenhauer has always maintained that we cannot find out the origin of anything. Khayyam holds the same belief. Just think for a moment and think a little deeply. What do we know of those things regarding which we have confidence that we know them ? Let us take, for example "matter" which is what we can see and feel, and let us con-

1 Literally حقائق اشیا کا إدراک

2 A famous English philosopher and systematizer of scientific knowledge in the nineteenth century. He says in one of his works as follows, "What a thing is in itself cannot be known, because to know it one must strip it of all that it becomes, of all that has come to adhere to it." Also see "Progress its Law and Cause" The Nationalist Press Association's Cheap Reprints No 20, p 33

3 A metaphysical thinker of very bold views. He was not satisfied with life, and some of his ideas are highly pessimistic. He died in 1860 A.D.

sider how far do we know it. We know certain properties of "matter." We know that it reduces itself to particles so minute that they can no longer be divided, and they are called the Democritian particles ¹ These particles possess motion, weight, cohesion, gravity and certain other qualities, but these are merely the properties or peculiarities of the particles, we do not know at all their origin, or how they come into existence and from where. Let us explain it a little more clearly. Let us take an apple in our hands. We think that we know it. We know it certainly, but how far? We know that it has a certain shape, flavour, colour and taste, but shape, flavour, colour and taste are merely its qualities, and in the language of ancient philosophers they are called the "*extension*." None of these qualities is distinct and permanent by itself, the apple appears distinct and permanent only on account of those qualities being observed together, and therefore, we could know nothing of the origin of the apple.

The theory of cause and effect, which we apply to the study of things, turns out to be the more unreliable the more we investigate, and finally we cannot find out the original cause of anything. It is a fact that anything coming from above falls to the ground. According to the investigations of the Greek philosopher the cause of this was that the Earth was the centre of all things and so everything was drawn towards the centre ; but Newton proved the fallacy of this, and pointed out that there was gravity in all bodies, and the Earth, being a large body, draws all smaller bodies

1 i e atoms Democritus was a Greek philosopher, born in 460 B c. He is called the Laughing Philosopher on account of his habit of laughing at the follies of mankind. He is the father of the Atomic Theory, as he traced the universe to its ultimate particles and referred all life and sensation to movements in them.

2 Sir Isaac Newton, a famous English philosopher, author of the "*Principia*," a Latin work on the mathematical Principles of Natural Philosophy (1642—1727 A p)

towards itself. Just think how the original problem was left unsolved ! In this manner it was known beyond any doubt that falling of things was due to the force of gravity. But what is the cause of this gravity or why is there any gravity at all ? This problem still remains unsolved. In short we can know things to a certain extent, but later on we find that our ignorance gets the better of our knowledge , and before we have unriddled one secret, another secret comes on the surface , before we have unloosened one knot, many more knots tie themselves up for solution

فلسفی سرّ حقیقت نتوانست کسود
کست راز، دیگر آن راز که امسا می کرد^۱

Truth's mystery no sage could ever trace,
One secret solved, another takes its place.

Regarding this matter many keen-sighted philosophers have confessed that they know nothing. Socrates,² after life-long investigations, said, " It became known to me that I knew nothing," Khayyam belongs to the same creed. He has expressed this opinion very clearly and very familiarly—

کس مشکل اسوار، ملک را نکشاد
کس یک قدم از بهاد بیرون نه بهاد
عون بیگوم از منندی تا آسناد
عجراست بدست، هر کم از مادر راد

Nature's secret knot none has undone,
A step beyond his bound has travelled none,
From tyro to the teacher I survey
And helpless find I every mother's son.

1 Shibli.

2 The greatest of Athenian philosophers, a friend of truth and justice and an arch-enemy of quacks and hypocrites He had made it his business to preach to his people and instil into them a love of truth and justice He was unjustly condemned to die on a charge of disbelieving the State Religion. (469 499B C.)

آنها که محیط فضل و آداب شدند
 در کشف دقیقه شمع اصحاب شدند
 ره دین شب تاریک نبودند برون
 گفیدند فساد و در خواب شدند

Those who possessed great virtues, talents bright,
 Whose learning was their fellows' guiding light,
 Even they beyond Night's darkness could not step,
 They told their tales and bade a long good-night.

آنها که جهان زیر قدم فرسودند
 و اندر طلسم هر دو جهان پیمودند
 آگاه نمی شوم که اینان هرگز
 دین حال چنان که هست آگه بودند

Those who did tread the Earth from end to end,
 And in His search did measure sea and land,
 I never heard that they for all their pains,
 The real truth could ever comprehend.

جمعی متفکرند در مذهب و دین
 جمعی متعجبند در مشک و یثون
 ناگاه منادی برآید ز کعبه
 کای بهرمان راه نه آنست نه این

Some men with care their creeds and faith survey,
 Some stand 'twixt doubt and certitude half-way,
 When suddenly from ambush comes a voice,
 "O fools ' nor here nor there doth lie your way."

افسوس که سرمایه ز کف بیرون شد
 در دسمه احل بیس چکوها خون شد
 کس نامد از آن جهان که تا پرسم ازو
 کاحوال مسافران عالم خون شد

Alas! the stock of Life soon runs away
 And Death wounds many a precious heart each day,

From yonder world no traveller returns
That I may ask . " How fare you there, I pray? "

هر چند که رنگ و بوی ریواس مرا
چون لاله زج و حو سرو نالاست مرا
معلوم نسد که در طرب خانه خاک
نقاش من از بهر چه آراسد مرا

The Sculptor¹ gives me colour, form and grace,
A cypress-body and a tulip-face—

But I know not why does He deck me so
In this unworthy, transient pleasure-place!²

کس را پس پرده قصا راه نه شد
ور سر خدا هیچ کس آگاه نه شد
هرکس ز قیاس خویش خبری گفتند
معلوم نه گسب و قصه کوتاه نه شد

No man past Destiny's veil could ever go,
Almighty's hidden secrets none could know,

Some guessed and pondered for a while, but still
The tale remains unended here below.

دل سر حجاب را کماهی دانست
در موت هم اسرار الهی دانست
امروز که با خودی نه دانستی هیچ
فردا که ز خود روی چه خواهی دانست

If now your heart can know life's secret lore,
Then after Death, it might perchance know more,
But, if you know naught being with yourself
What will you know when you are you no more ?

You will be led to think that if ignorance is Khayyam's philosophy, then all the ignorant are philosophers ; but this is not correct. People asked Socrates that when he did not know anything and they also did not know anything, then

where was the difference between him and them² "The difference lies only in this," replied he, "that I know that I do not know, and you do not know even that much,"

Knowledge is generally of two kinds rational and blind. The Earth, the Sun, the Moon, all these things are known to an illiterate man, but his knowledge of them is not scientific. A peasant knows that two dissimilar kinds of grains cannot grow at the same time in one ground. A student of Botany also knows this fact, but there is much difference between their knowledge. The same fact holds good as regards ignorance. A philosopher knows that he cannot comprehend the secrets of God, an ignorant person also acknowledges this fact, but there is a vast distinction between them. Khayyam is proud of his ignorance and says that every person cannot attain to its height.

تو نه خبري نه خبري کار، تو نمست
هر نه خبري را نرسد نه خبري¹

*Thou art ignorant, ignorance is not for thee,
Every ignorant person cannot acquire ignorance.*

A certain poet has expressed it poetically—

تا بهاء رسیده دانش من
که بدانم همه که نادانم²

*So competent in learning am I grown,
That my incompetence I've learned to own.*

In other words, my knowledge has attained such a height that I know I understand nothing. On another occasion Khayyam says—

دلدي دیدم نیستم در سنگ، زمین
نه کفر نه اسلام نه دنیا و نه دین

1. See Rubai No 727 Luck Ed. Also cf. Versions of Nicolas (No. 432), Whinfield (No. 467), John Payne (No 779).

2 This is a quotation from Abu Shakur Balklu. See "Sher ul-Ajam" Vol I, p 52

لے حق نہ حقیقت نہ شریعت نہ یثین
اندر دو جهان کرا بود دھڑے این

I found a toper in a lonely place,
Sans Atheism, sans Faith, sans Wealth, sans Grace,
Sans God, sans Truth, sans Law, sans Certainty,
A man so bold as this where can you trace?*

We have nothing to do with the truth or otherwise of the philosophy of ignorance, only look at the effect it has on us.

The Philosophy of Ignorance is the very fountain-head of all sorts of investigations, disclosures and fresh knowledge; if we are once convinced that we know everything, or that our knowledge of a thing is complete in itself, then what does there remain for scientific research? How shall we investigate up to the end? How shall we exert ourselves to new efforts? The Philosophy of Ignorance is the lamp that lights our way, it helps us to step forward; the more we know the less we acknowledge it and keep on advancing. Khayyam teaches us the philosophy that tells us of our ignorance, and at the same time inspires us to acquire knowledge.

گر از بے شہوت و هوا خواہی رفت
از می حذر کہ بے هوا خواہی روت
بگر چه کسی؟ و از کھا آمدہ؟
می دان کہ چہ می کسی؟ کھا خواہی رفت

If Greed and Passion's wicked ways you trace,
Beware, you'll die a beggar in disgrace.

Consider what you are, from where you come,
What here you do, and where's your future place?

Who are you? Whence have you come? What are you doing? Where will you go? These are the questions **that**

* In this quatrain Khayyam means to say that when a man drinks, deeply at the fountain of knowledge, he begins to understand the hollowness of all worldly things, and does not care for creeds and conventions.

Khayyam instructs us to investigate. What proposition, better than this, can there be for philosophy to discuss? One more problem is worthy of careful consideration. Look at the innumerable religious sects among the Mohammedans, What are the points on which they differ?—Is God the intentional Creator of the world or only a Discoverer? Are the attributes of God original or acquired? Are they from all eternity or only recent? Is the word of God figurative or literal?—These problems are far above human understanding. When we do not know the origin of God, how can we know what His attributes are? In spite of this, each sect fully believes that whatever it knows is final, so much so, that any person who contradicts them is looked upon as an erring, ignorant, stupid, accursed and faithless apostate! The Mutazila, Qadariyya, Ashariyya, Hanbili, Shari and the Sunni¹ call one another infidels, and from words, they often come to blows, and the lanes and streets of Baghdad appear red, as it were, with the blood of Mohammedans.

If these holy men had acted upon Khayyam's philosophy, that is to say, if they had acknowledged that these problems were incomprehensible, if they had looked upon their knowledge as *ignorance*, if they had thought it their duty to create a perfect religious harmony by telling people that God did exist, that He knew all, saw all, heard all, spoke all, but that the law-givers had not explained the delicate points about God's origin and attributes, then there would have been no disputes, fights or battles among the Muslim sects during the last twelve hundred years. Hatif-i-Shiraz² has well said—

يکي از کفر مي لافد دگر طاماعت مي نافد
 بها کاین داور بها را به پیش داور اندازم

1. These are only a few of the seventy three different sects among the Muslims.

2. Literally, "The angel of Shiraz," i. e. Khwaja Hafiz, the poet, who is looked upon as a pious mystic,

One calls the other heretic and fool,
 The other tries to make the one his tool;
 Come, we will leave them to the Lord, and see
 Who has a juster claim to sanctity.

FATALISM

Fatalism, that is, the belief that man acts under the compulsion of Fate, is a very delicate problem and apparently it seems to be fallacious, but there is no getting away from it. Free-thinkers argue that man has control over his desires, and therefore, he is independent. But thinking more deeply over it we find that man's desire also is beyond his control. When all the necessary circumstances go together, the desire to do a certain thing arises spontaneously, and it is not in the power of man to stop it or desire otherwise.

It is rather strange, that those who do not believe in Fatalism and call the Fatalists infidels, are themselves Fatalists at heart, but do not openly acknowledge it. Poets have no faith in Fatalism ; they rather assert that man has control over his actions, but at the same time declare that this control is ineffective. Then where is the advantage of having such a control ? Concerning this it is written in " Musallam-us-Shubut,"¹ that the art of poets and doctrine of the Fatalists are twin brothers. Anyhow I do not want to settle this controversy. Whether the doctrine of Fatalists be true or false, one thing is certain that Khayyam was a firm believer in Fatalism.²

1 " Musallam us-Shubut " i e a collection of facts. Some work that Maulana Shibli had noticed, but I could not obtain any information about it.

2 European students of Khayyam, who look upon him as a free thinker, may find it hard to agree with Maulana Shibli's opinion. Of course, the Rubaiyat quoted here go to prove that Khayyam did believe in Fatalism, but some other of his quatrains directly contradict this assertion. We have to remember that all the quatrains were not written at the same time. They were written by the poet at different periods of his life, under **different circumstances and environments.**

اڀڙ جو نهواست آڻه من خواسته ام
 ڪي ڳرڊد راسه آڻه من خواسته ام
 ڳر هسه صواب آڻه او خواسته اسه
 پس حمل خطاسه آڻه من خواسته ام

Since God desires not as I have willed,
 How can my wishes ever be fulfilled ?

If what He wills is only just and true
 Then error 'tis whatever I have willed.

نشه اسه ڪي بر وجود ما رسته
 صد نوالعنه رما بر انگهسته
 من ران نه اري نهي توانم بودن
 ڪز نونه چس مرا فرو رسته

It is a form that Thou with care has wrought,
 With hundred thousand wonders it is fraught;

I can't improve on what I am, because,
 'Twas thus I issued from Thy melting-pot.

ار آب و گلم سرشته من ڇي ڪدم؟
 وين پسم نصيب تو رمنه من ڇي ڪدم؟
 هر ليک و ندي ڪي ار من آيد وجود
 تو بر سر من نوشته من ڇي ڪدم؟

'Twas Thou who made'st me, Lord,

What can I do ?

Thou spun'st life's silk and wool,

What can I do?

Whatever good or evil I commit

Thou hast predestined, Lord,

What can I do ?

سارنده ڪار، مرده و زنده توئي
 دارنده اين حرج پراگنده توئي
 من گره بدم صاحب اين بنده توئي
 ڪس را ڇي گنه جو آفرينده توئي

Thou art the Lord of all who live and die,
 Tis Thou that rules the troublous wheel of sky;
 Since, Thou the maker of each sinful slave,
 Why should the fault with any creature be?

The same ideas are expressed by Khwaja Hafiz in a variety of beautiful ways—

پرو ای راهد و دعوت نکم سوے نهے —
 کہ خدا در ازل از بهر نهسم نہ سرمشه

Away, O zealot, and do not invite one to Heaven, for on the day of creation, God did not design me for it.

THE PHILOSOPHY OF LIFE

Khayyam's philosophy of life is apparently an echo of Epicurus'* utterance, namely, don't have anything to do with the past and the future, whatever there is, it is in the present, eat, drink and be merry, all else is nothing. چنان بماند و
 حنین برهم بخواهد ماند *It remained not so, not shall it so remain*

در وقت بهار اگر نت، حور سرمشه
 پز مے تدھی دهد مرا دو لب، کسب
 گوچه بر هر کس این سہن نامشد رمش
 سگ به رمی از دگر نوم نام بهمش

if in the Spring, beside a meadow's brink,
 A fairy-form gives me a cup of drink,
 A heaven 'tis, though all may not approve,
 Call me a dog if from such joys I shrink.

یک منیس متراب و لب، یار و لب، کسب
 این حملہ مرا نقد و ترا نسیم بهمش
 قومے، بهمش و دورج اندر کردند
 کہ رفت بدورج، و کہ آمد ر بهمش؟

* A Greek philosopher born in 341 B. C. He taught that pleasure, **apart from** vicious or sensua' indulgence, is **the** chief good in life

A jug of wine, a loved one, and a **lea**,
Are better far than joys that are to be;

Some people talk of Heav'n and Hell, but who
 To Hell repaired? Who came from Heav'n to thee?

روزی که گزشتیم است از و یاد مکن
 فردا که نیامده است و یاد مکن
 بر نامده و گزشتیم نسیان مکن
 حالی خویش باش و عمر بر باد مکن

The day that from thy hand has fled, forget,
 O'er morrow that is yet to come, don't fret;

Rely thou not on Future and the Past,
 Rejoice and waste not life in vain regret.

از درس علوم حمله بگریزی نه
 و اندر سر دلف دلبر آوری نه
 زان بهس که روزگار خویش درازد
 تو خون بهال در قدح ریزی نه

From learning vain 'tis well to keep away,
 And better 'tis with loved one's curls to play ;

Before Time sheds thy blood, 'tis best to shed
 The flagon's blood in drinking pots to day.

زان بهس که بر سرخت مشبهون آرند
 فرمای که تا ناده گلگی آرند
 تو ز نه ای غافل نادان که ترا
 در نوبت نهند و زار بهرون آرند

Ere comes marauding Fate thy blood to spill,
Bid them with rosy wine the bowl to fill,

Thou art not gold, O fool, that in the earth
 They'd bury thee and take thee out at will

* It refers to the ancient practice of hiding their valuables in the earth
whenever they expected a night attack of plunderers

این حیل که در راه سعادت پوید
 روزی صد بار خود ترا می گوید
 دریاب تو این یکدم فرصت که نژ
 آن نژده که بد روی و آهر روید

The sense that walks the paths of joy always,
 A hundred times a day to thee it says:
 Waste not thy tune, for thou art not like grass
 That even though they mow, it springs apace.

دریاب که از روح جدا خواهی رفت
 در پرده اسرار فنا خواهی رفت
 می نوش ندانی از کجا آمدی
 خوش ناش ندانی که کجا خواهی رفت

Remember that the soul from self must fly
 And thou behind Death's mystic curtain lie;
 Drink wine ! thou knowest not whence thou hast come
 Be glad ! thou knowest not where thou shalt hie.

ماہم خریدار می کهنه و نو
 والگاہ فروشنده عالم ندو خو
 گنتی که پس از مرگ کجا خواهی رفت
 می ہمیش من آر و هر کجا خواهی رو

We purchase wine though old or new it be,
 And for two grains our worldly goods sell we,
 Thou askest, where thou'lt go to after death ?
 Bring wine and go wherever it pleasest Thee.

If men of such philosophic views do not stop to **think** of vice or virtue, and do what they like and enjoy themselves to the full, then of course, it is highly **dangerous**; but we must not expect such a dangerous philosophy from Khayyam. He has confessed in many of his **quatrains** that he believes in the after-life and in Divine rewards and punishments, and he gives instructions as to how to **avoid evils and do good**.

We can never properly estimate what base, contemptible, unlawful and foul means were employed in an Asiatic Empire to acquire rank and grandeur. To understand that, we must at least travel through a Native State. The state of things which khayyam had to witness was this, that the great men of the world were busy, day and night, in conspiring and using false pretences, oppressions, enmity and flattery to gain their unlawful ends. But how fleeting and unreliable were the things they secured with so much difficulty? A man is a prime minister to-day, tomorrow you find him begging from door to door. A man, who was but yesterday the master of a kingdom, is to-day a beggar standing by the gate of a mosque. The Bermicides¹ rule over a vast population to-day, and a short time after, you find the whole family ruined and annihilated. Abdl Fazl,² who was a favourite courtier till yesterday, is beheaded to-day, and his severed head is brought into the Court

There is no doubt about it that a philosopher, seeing this state of affairs, would be confused and cry out that the world was unreliable. Rank and dignity are mere names, and life itself is worth nothing. From Fandun's³ dust the potter's wares are made, and Jamshid's⁴ corpse is used in brick-making, therefore cares and worries and human endeavours are useless. Pass your little life in peaceful silence and contentment; eat, drink, and be happy, and depart cheerfully **from** the world.

Khayyam knows the fact that people look contemptuously upon this sort of a contented man and wonders at their attitude,

I., The Bermicides were a great and noble Persian family and were for a period of fifty years (752—804 A D) the favourites of the first five Abbasid Caliphs. They were massacred out of jealousy by the order of Harun-ar-Rashid. For a full account of their rise and fall, see Maulana Abdur Razzaq's well known Urdu work " Al Bahramika "

2 Emperor Akbar's prime minister, one of the nine luminaries()

¹ of his court Author of " Am I Akban " He was assassinated in 1604 A D

3 & 4 See pp. 8J and SO

این جمع اکابر که مناصب دارند
 از غصه و غم و جان خود بهراند
 وانکس که اسیر حرص خون ایسان نیست
 این طوفان که آدمیس می شمارند

These men of rank, and titles and renown,
 Are sick oi their own lives, and fret and frown,
 And yet how strange that if a man is not
 Like them his passions' slave, they pull him down.

He teaches us the lesson of contentment and freedom in a very beautiful style—

خون روزی، تو ای، عدل قسمت فرمود
 یک ذره نه کم شود نه خواهد افزود
 اسوده ره جو، نیست می ناید شد
 و اراده ره جو، هست می ناید بود*

Thy daily bread is fixed by God's decree,
 An atom more or less it cannot be;
 So worry not for what thou hast not got
 And from the cares of what thou hast, be free.

خواهی که ترا نرسد اسرار رسد
 میبند که کس را ر تو ازار رسد
 از مرگ میبندیس و غم روزی محذور
 کین هر دو بوقصد خویش ناچار رسد

If thou dost wish God's mysteries to learn,
 See that no creature thou dost hurt or spurn,
 Think not of Death, nor worry for thy bread,
 For, both in their own time to thee must turn.

* It is difficult to ascertain from which particular Ms of Khayyam's Rubaiyat Maulana Shibli has quoted these quatrains. The text differs very much in some cases from the text of the Lucknow Edition. In the above quatrain the Luck Ed has ~~هست~~ instead of ~~نیست~~ in the third hemistich, other editions have ~~هست~~ the third hemistich and ~~هست~~ in the fourth hemistich

The life which Khayyam considers as enviable is this—

در دهر هر آن که نیم نالی دارد
 در بهر سست است آسنایی دارد
 نه خادم کس نه دُود نه مخدم، کسے
 گو شاد باری که خوش جهانے دارد

Whoso of bread has half a loaf to eat,
 A little cot wherein to rest his feet,
 Who is no one's slave and no one's master, he
 Must e'er rejoice, for him the world is sweet,

Ibn-i-Yamin has beautifully portrayed such a life as follows —

دو تالے نان اگر ار گندم است یا ار جو
 دو تالے جامہ اگر کہم است یا خود نو
 به حار گوشت؛ دیوار خود بطاخر جمع
 که کس نگوید از اینجا بهر و آنجا رو
 هزار بار فزونتر نه ارد این، یمین
 رفو مملکت کیشاد و کے خسرو

Two crumbs of wheat or barley bread to chew,
 Two slops to put on, whether old or new,
 A little room where none has right to say —
 " Get up from here and thither go away ; "
 Ibn-i-Yamin thinks far better such a fate
 Than Kaikobad or Khusro's glorious state.

MORAL TEACHINGS

Khayyam's philosophy of morals is very brief, **but** brief as it is, it is quite sufficient for the world—

همیست مکن و دل، کسان را مازار
 در همدۀ آن جهان مغم باده بیار

Do not speak slander, and do not afflict anybody's heart; I am responsible for the next world, you bring wine.

بد خواهر کسان هیچ نه مقصد نرسد
 یک بد نه کند تا به خودش صد نرسد
 من نیک، تو خواهم و تو خواهی بد، من
 تو نیک نه می و نه من بد نرسد

Ill-wishers never can their wish attain,
 For one harm done, a hundred they sustain,
 I wish you well and if you wish me ill
 It hurts me not, no benefit you gain.

گر شادی از آن خویش میدانی
 کاسوده دل را به غمی نبدانی
 در ماتم، غل، خویش نسیم هم عمر
 پندار مصمم که عیب نادانی

And if it be thy pleasure or thy creed,
 To plant in joyful hearts affliction's seed ;
 Then, all thy life bewail thy want of sense,
 Because, thou art a wondrous fool, indeed.

ای آنکه خالص چهار ارکانی
 بسوی سینه در عالم روحانی
 دیوی و ددی و ملک انسانی
 باکسب هراکله می نمایی آبی¹

0 Product of the Elements,² for Thee
 There comes a voice from Realms of Mystery
 " A beast, a demon, man or god art thou,
 Choose thou whatever thou dost like to be."

1. Khayyam means to say that it is in the power of man to mould his character as he likes. If a man is proud and insolent, he is a devil, if he is cruel and oppresses mankind, he is a beast of prey, if he serves God and leads a pious life, he is an angel, if he is honest and does no harm to any one, he is a man.

2, i. e. man. In ancient times Earth, Air, Fire and Water were considered to be the elements. Khayyam calls man *the Quintessence of the four elements*

That is to say, you may be anything you desire to be, a devil, a ferocious animal, an angel or a human being ; be what you like to be You will wonder at the strangeness of this teaching. All religions teach us the same,* but religionists have constrained their liberality within a defined circle; their goodness, kindness, virtue, fellow-feeling and sympathy are confined to their co-religionists only, but it was otherwise with Khayyam , for him the Sun shone equally on the desert as well as on the garden.

In Khayyam's moral teachings hypocrisy is considered the worst of crimes , and no one has, up to this day, exposed hypocrisy in such a unique way as he has done. Sadi and Hafiz have pointed out the misdeeds of monks and religious leaders in rare and different ways, but Khayyam has summed it all up in one quatrain—

دراهد نه دن, فاحش گنا مستي
 بنگر ر كه نگهشني و چون بهوسي
 دن گفت چنانكه مي نمايم هستم
 تو نير چنانكه مي نمائي هستي

A monk addressed a harlot " Drunk thou art,
 Thou'st lost thy all to play a wicked part."

" Yea, monk," she said, "I'm what I seem to be ;

Art thou so holy in thy inmost heart?"

i. e. A monk thus addressed a woman of loose character,
 " Thou art a wicked creature, dost thou never think what
 thou hast given up and what thou hast adopted ?" She replied,
 " I show myself to be just what I am , are you really what
 you show your good self to be ?"

No other illustration of the difference existing between appearances and reality can be so good, so rare, so effective ,and so exemplary as this one. Khayyam had pondered deeply

* i. e. to be good and virtuous

also over the causes that lead man to adopt hypocrisy, and advises us to avoid the same.

در راه حنان رو که سلامت نه کنند
 با خلق حنان ری که قیامت نه کنند
 در مسجد اگر روی حنان رو که ترا
 در پیمس نه خوانند و امامت نه کنند

So wend thy way that no man bows to thee,
 So live that thou escape celebrity
 If to a mosque thou goest, go such wise
 That never thou an *Imam* haps to be.

That is, so walk in the street that no one salams you so live with people **that** no one stands up to honour you, if you go to a mosque, go there in such a way that people do not desire you to be their leader, in short, pass your life so plainly, frankly and silently that people may not look upon you as a holy man. It is evident that when a man is considered pious, he has to resort to a hundred things to keep up his show of sanctity. If he had not reached such a status, he would have had no necessity for appearances and dissimulations to keep up his dignity

Khayyam's moral philosophy is far superior to that of the monks and the theologians. These holy men judge of any action by trying to find out whether it involves penalty or reward, and if they are convinced of the fact that the action does not involve a future penalty, or that God will pardon it, then they do not care for anything else. Khayyam, before committing any action, only thinks of its nature, and if it is wicked, the idea that God will forgive him does not in any way console him. To him it is no small sin that **God** sees and he perpetrates a crime—

با شمس همیشه در مردم نه کنم
 و در کردۀ خویشم بدردم نه کنم

گمروم که درم در گدرازی نه کرم
 زین مشوم که دیدی که چه کردم چه کنم

I fight against my passion but in vain,
 The thoughts of my own doings give me pain,
 I know Thou wilt forgive me, Lord, but still
 My shame that Thou hast watched me, doth remain.

That is, O God, I take it for granted that Thou wilt pardon my sin and wilt not punish me for it, but, is it not punishment enough to think that Thou wert watching me and I committed a sin before Thy eyes ?

KHAYYAM'S VIEWS ON JURISTS

You have seen specimens of Khayyam's philosophical, moral and free thoughts. You can well imagine what opinion such a man can have for the orthodox jurists. He very rightly remarks—

با این دو سه نادان که جهان می دانند
 از عهل که دانای جهان ایستاند
 حرمش ناس که از خری ایسان نه میل
 هرکو نه خر است کافرس می دانند

With these few fools who stupidly surmise,
 That in this world they are the only wise,
 Be glad, for he who is not like them an ass,
 Is but a Kafir¹ in such people's eyes.

Just imagine that every one of even such men as Imam Ghazali², Imam Razi³, Mohiyuddin Arabi⁴ and Shaykh-ul-Ishnliq, has been attacked by the jurists. Why so ? Simply because these great men did not entertain commonplace and absurd religious beliefs and ideas like those of the jurists. Khayyam has summed up the truth in this bitter remark that any one, who is not an ass like the orthodox jurists, is called an infidel by these people.

1 An infidel 2. See note on page 60 3 An eminent physician of the tenth century 4 A noteworthy Arabian mystic (1165—1210 A D)

Khayyam has expressed the feelings of his heart under the guise of a poet. But it is a pity that owing to the high-handedness of the jurists even he dared not reveal some of the hidden secrets and truths

He says—

اسرار جهان چنانکه در دفتر ماست
گفتن نتوان که آن وال سر ماست
خون نیست درین مردم دنیا اهل
نتوان گفتن هوائی در خاطر ماست

World's mysteries as in my book I find,
I can't disclose through fear of being maligned,
Since there is not a wise or worthy man
I can't speak out all that is in my mind.

Alas ! God alone knows, how many strange and wonderful secrets and truths, the tyranny of the hypocrites¹ has made to be buried in the breasts of men ! To-day, it is an age of freedom, but where are now those truths and secrets of yore ? There is no advantage in repeating commonplace talks.

ایم درکارست نموانی تو گفت
ایم می گوئی تو خود درکار نیست

*What is needed could not he told
to thee, what thou sayest is not wanted.*

KHAYYAM AND EUROPE

It is strange that Asia has not better appreciated Khayyam's merits than Europe has done and ought to have done. Khayyam's ideas so closely resemble those of European thinkers that if he were living to-day he would adopt European ways and manners

Besides Fitzgerald's famous version of the Rubaiyat, any other literature regarding Umar Khayyam that was published

3 Lit *طاهر پرستون* " The worshippers of the externals "

2 SHIBLI

3 To avoid one of two small inaccuracies in this paragraph I have slightly abridged it.,

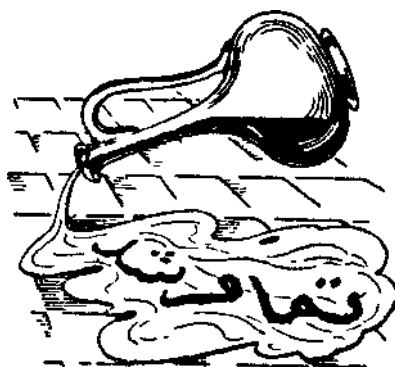
in Europe up to the year 1896, was very limited in capacity. It was the memorable article* of Prof. Schukouski that created a great change in the public mind, and translations and works by Ross, Heron-Allen¹, McCarthy², Garner³, Whinfield⁴, Nicolas⁵, Bodenstedt⁶ and others came to be published. Of these Garner's translation is full of sense and learning. Some of the Rubaiyat have also been translated into Danish.

There is a very old MS.⁷ in the Bodleian Library at Oxford, and Heron-Allen has published the fac simile photographs of the same. There is another MS. in Paris but that is not as old as the Oxford one.

* Refers to Prof Valentino Schukouski's Russian article " I 'Strastvuyushelnaya Chetversctishya" written in 1897 It was translated into English by Dr Su E Denison Ross in the Journal of the Royal Asiatic Society of Great Britain and Ireland (J R A S) April 1898, pp 349 366

I See item Nos S and 10 p 5 and p 6

7. For a complete list of the different manuscripts of Khayyam's Rubaiyat, see pp 65 66



APPENDIX A

A CHRONOLOGICAL LIST OF IMPORTANT PERSIAN AND ARABIC WORKS CONTAINING REFERENCES TO UMAR KHAYYAM

- (1) "Tarikh al Hukma al Islam" of Zaher-ud-din al Beyhaqi. Published before A. B. 1150
- (2) "Chehar Maqala" of Nizami Aruzi Samarqandi. Published A. n. 1150.
- (3) "Mirad-ul-Ilad" of Najm-ud-din Razi, Published A.D 1223.
- (4) "Tarikh al Kamil" of Ibn-ul-Asir. Published A D. 1230.
- (5) "Tarikh-ul-Hukma" of Icmal-ud-din al Qifti. Published A. p. 1248.
- (6) "Nuzhat-ul-Arwah" of Mohommad Shahrzuri. Published middle of 13th Century A D.
- (7) "Tarikh-i-Jehan Gusha " of Ata Malik-i-Juwayani. Published A. D. 1200.
- (8) "Asar al Bilad" of Zakariya al Kazwini. Published before A. D. 1283,
- (9) "Jami'-ut-Tawarikh" of Rashid-ud din Fazullah. Published A. D. 1310.
- (10) "Tarik-i Guzida" of Hamdullah Mustaufi. Published A D. 1330
- (11) " Firdaus-ut-Tawarikh." Published A. D. 1405.
- (12) "Tazkuat-us Shaura" of Daulatshah Samarqandi. Published A. D, 1487
- (13) "Ain-i-Akban" of Abut Fazl. Published middle of 16TH CENTURY A, D.

- (14) "Tarikh-i-Alfi" Published A D. 1383
- (15) "Haft Iqlim" of Amin Ahmed-i-Razi. Published
A D. 1593
- (16) "Dabistan-i-Mazahib" of Mohsan-i-Fani. Published
A. D. 1650.
- (17) " Kashf-uz-Zunun" of HAJI Khalifa. Published middle
of 17TH CENTURY A D
- (18) " Rijaz-us-Shaura" of Wali Dagistani. Published
A D. 1748.
- (19) "Kbazana-i-Amira" of Mir Gulam Ali Khan Azad
Published A D. 1763.
- (20) "Atish Kadah" of Lutf Ali Beg Azhur. Published
A. D. 1766.
- (21) " Mujma-ul-Fusaha " of Riza Quli Khan Published
A D 1807.



APPENDIX B

A LIST OF IMPORTANT PERSIAN WORKS CONSULTED BY THE
LATE MAULA NA' SHIRLI IN WRITING "SHER-UL-'AJAM,"

<i>Title of Bool</i>	<i>Author's Name</i>	<i>Remarks</i>
اب الالاب	عوي يودي	This is the oldest memoir available. The author flourished during the 7th century of the Mohammedan era.
نظامي عروضي سمرقندي	عهار مثاله	The author was a contemporary of Nizami Ganjvi and was himself a perfect poet.
تذكرة دوله شاه	دولت شاه سمرقندي	It is a well-known memoir. The author has committed blunders in several places, still, on the whole, the work is perfect and interesting.
تاريخ آل عرس	بهمني	The author flourished during the reign of Masud bin Mohammed of Ghazni. The work contains a comprehensive account oi the poets of his time.
عرفات	اوحدی	The author was an associate of Urti. The work is in two bulky volumes and contains a detailed account.
مع خاد	عبدالنبي مهر الرماني	The author flourished during the reign of Jehangir. He has given a detailed account of the lives of his contemporaries. Has treated only those poets who have written "Saqi-Nama."

Title of Book	Author's Name	Remarks
تذکرہ الشعراء	میرزا طاهر نصیر آبادی	This work was published in A. D. 1083.
مائتہ رحیمی	عبدالماقی بہاؤدین	The author was a courtier of Khan Khanan Abdur Rahim. The work contains a biography of Khan Khanan together with a detailed account of all the poets of his age.
مرآۃ العیال	میرزا خان لودی	This work has already been printed.
ہفت اقلیم	امین داری	Written during Jehangir's reign.
تذکرۃ میر تقی کاشی	میر تقی کامی	This work is dated 993 A, H
تذکرۃ سامی	سام میرزا صفوی	The author was a contemporary of Emperor Jehangir.
حبیب السیر	خواند امیر	A very reliable work. The author flourished during the reign of Jehangir,
ریاض السعراء سرور آزاد	والہ داعستانی مولوی غلام علی آزاد	A memoir of the poets who flourished during the reign of Timur.
پدر نصا خزائن عامرہ	" "	This is a popular book. Contains an account of those poets only who had received any reward for their poems.
مجمع الثنائس مجمع الفصا	خان آرزو ہدایت علی خان	It is a modern anthology.

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